

The SCRIPTURE PRESERVATIVE *against*
P O P E R Y:

B E I N G A

PARAPHRASE

W I T H

N O T E S

O N T H E

R E V E L A T I O N

O F

St. *J O H N*.

Which compleats the Paraphrase on the
NEW TESTAMENT,
In the Manner of Dr. *Clarke*.

With a Preface concerning the great Usefulness
and Intelligibleness of this Book: Also a short and
summary View of the Revelation; with an Address
to the Readers; and an Alphabetical Dictionary to
the Prophetick Language as used by St. *John* in this
Book.

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L O N D O N:

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Mercers Chapel, in *Cheapside*. 1735.

TO THE
Right Reverend the
Lord Bp. of *Winchester*.

Prelate of the most Noble Order of
the Garter.

My LORD,

WHEN I had finish'd an
Explication of this inspir'd
Book, in a Manner which
I judg'd would be of most general Use
to my Fellow Christians; by shewing
them the Divine Providences over the
Church of Christ, demonstrating the
Truth of our Holy Religion, and, at
the same Time, teaching them the
true *Spirit* of it, and warning them
against the grand Corruption of, and
Apostacy from, its Purity; it was natu-

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ral for me to think of protecting the Publication of it by an Address to your Lordship.

My particular Obligations to you demand of me to take every Opportunity of acknowledging them; and the Services you have done the whole Protestant World give you a Right to be honoured as the Patron of all, who contribute to rescue Mankind from the Bondage of *Popery*.

The remarkable Diligence of the great Corrupters of Christianity, at this Time, make it necessary for Protestant Divines to prepare themselves, and fortify the Minds of their People against Popish Emissaries. And I cannot but congratulate with my Reverend Brethren upon the easy Task we have to perform, and the happy Prospect of Success in it; if we take the proper Method of building our Defence of Protestantism upon the true Foundation, even that immoveable
Foundation

DEDICATION. v

Foundation of *Scripture*, expounded by the Rule of Right *Reason*, which You have shown to be so effectual to expose the Popery of ROME, and to confound all Pretences and Approaches to it any where else.

Irreligion, and the Lust of Power, were the Parents and Nurses of Anti-Christian Tyranny; and are the only Things that can ever set it up again amongst us. And should it please the All-wise Providence of *God*, in just Punishment for the Sins of Protestants, and for their Inconsistency with their own *Principles*, to deliver us again into the Slavery of that spiritual and merciless *Ægypt*; it will however be your Lordship's lasting Glory, that you gave us timely Notice of our Danger, and directed the Means of our Deliverance.

It will be Honour enough for as many of us as have honestly (tho' with far inferior Abilities,) labour'd in the

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same Cause, to have our Names mentioned as the Admirers of that illustrious *Prelate* who, with so masterly a Hand, and so good a Heart; with so much Truth, against so much Opposition; pointed out the Way that leads to *Civil* Liberty, and taught us how to stand fast in that Liberty wherewith *Christ* has made us free.

I am

Your LORDSHIP's

most oblig'd,

and humble Servant

THOMAS PYLE.

P R E F A C E.

§. I. **W**H O E V E R reads the *Scriptures*, with serious Attention, and with a tolerable Degree of Understanding, will observe the great and uniform *Design* running thro' the Whole, to be the Promotion of *Virtue*, and true *Piety*, for the *Happiness* of Mankind, and the rooting out of *Idolatry*, *Vice*, and *Superstition*, with all their natural and consequent *Evils*.

These two *Parts* of one and the same Design before mentioned he will find under different and contrary Characters, such as the Government or *Kingdom of God*, the Kingdom of *Christ*, and of *Heaven*; and the *Kingdom of Satan*, of the *Serpent*, the *Dragon*, the *Deceiver*, the *Evil One*, the *Apostacie*, the *Man of Sin*, and *Antichrist*.

The *Subjects* of God's Kingdom, i. e. *virtuous* and *good Men*, are denominated, in these *Scriptures*, under variety of *Titles*: the collective *Body* of them are stiled *Sons*, or *Children of God*, Children of faithful *Abraham*; in the *Prophetic* Language they are the *Spiritual Israel*, *Jacob*, *Judah*, *Sion*,
A 4 Je-

Jerusalem.—So the *Prophets* called the future *Christian Church*, in Conformity to the Titles given to the *Jewish Church* and Nation. And the *New Testament* follows the same Style with the Old; giving to all good and sincere *Christians* the Name of the (true) *Church* or *Israel of God*.——*Children* and *spiritual Seed of Abraham*; the same with *Daniel's Saints*, and *Saints of the most High*.

§ 2. Toward promoting this *Kingdom*, or Government of *Virtue*, the *holy Scriptures* are full of the greatest Encouragements, and of the most affecting *Promises* to good and virtuous Men.——Promises of the glorious *Success* of that Kingdom, and the final Advancement of it, in Truth, Peace, and universal Happiness; after a full Conquest over the Powers of Vice, Idolatry, and Wickedness. While, for the Terror and Discouragement of all Wickedness, and of wicked Men, Rejectors of *all* Religion, or Corrupters of the *true* One; they abound in *Threats* of the most dreadful Punishment and Destruction.

For carrying on the same great and wise End is given the Light, and Advantage of that Part of sacred *Scripture* which we strictly and properly call *Prophecie*; wherein is described and foretold the State and Condition of the Society of virtuous Men (the *Church of God*) thro' the several Periods of Time; their Afflictions, and Persecutions; their Trials, and Sufferings; their Patience, their better or
more

more faulty Behaviour under them; and the last great Conquest over the opposite Kingdom of Darknefs, Sin, and Satan. The fulfilling of which *Predictions* concerning the several Successes of each of these Kingdoms, and of the Persons, Bodies, or Nations, who severally promote the Interests of either, cannot but be (as it was wisely intended to be) a Demonstration of Divine Providence, to all Men, who see any of them compleated by *Events* plainly corresponding; and a serious Belief of such as are *hereafter* to be accomplished ought to be the Support of all virtuous Minds, and the Terror of all evil and vicious ones.

§ 3. Concerning these great *Events*, [particularly such as relate to the Times of the *Christian Church*] *Moses*, and other *Jewish Prophets* have spoken in Terms, and Descriptions, often Times *large* indeed, but very *general*: But *Daniel* enters into *Particulars*; and is, in many Points, more explicit and clear. Yet *Daniel* himself, compared with *St. John*, may be said to deal in *Generals* only. *St. John's Revelation* is an Explication of what that *Prophet* had before revealed, concerning important *Futurities* relating to *Christians*, in few and general Descriptions; which are now described in such variety of Instances as are sufficient to command the solemnest Attention of all that hear or read them.

The

The *Usefulness* of this Book, then, plainly speaks itself. It contains an Account of the State and Condition, the Progress, and Success, of these two opposite Kingdoms of *Christ*, and *Satan*, in this World. It describes the Vices, and Corruptions, the Ruin, and Downfal of the One, and paints out, the Trials, the Virtues, and the last triumphant Estate of the Other. And all this in the Language and lofty Figures of the ancient *Prophets*; with all the most pathetic Exhortations, divine and tender Cautions, the warmest Comforts, Promises, Threats, and Denunciations, that are proper to secure the Hearts of Christians from the Temptations of false and corrupt Religion, and arm them with Patience in the Profession of the Truth. In short, this *Book* is what closes up, and compleats the Volume of all other *Prophecies*; without *This* they are dark and imperfect; but with it they are lightsome, and truly comfortable; carrying the Christian Reader through a glorious Train of divine Providences reaching from the Beginning of Christianity to the End of all God's Dispensations in this World. ‡

§ 4. Wherefore I have often and much wonder'd, that this Book of *St. John* should have been looked upon by many Christians, even by many learned Men amongst them, as a Pro-

‡ See Dr. *Hen. More*, *Myst. Godliness*, Book iv. Cap. 17.

Propheſie ſo dark and deep, ſo vailed in Obſcurities, as to render it inexplicable, and conſequently uſeleſs, at leaſt to the *preſent* Times of the Chriſtian Church. Whereas with as good Reaſon might they be content to give up all thoſe eminent Parts of the old Prophetic Writings (wherein theſe very *E-vents* were, long before, predicted in more general Characters) as too profound to be of any Uſe to theſe Ages of Chriſtianity. But ſurely the Caſe is very much the contrary. When a whole Series of divine Propheſies have repreſented a gracious Purpoſe of God toward his true and faithful Worſhippers, to be gloriouſly accompliſh'd in the *latter Days*, i. e. in the Times of the *Meffiah*—A Promiſe of *ſetting up his Mountain*, i. e. his true Religion, *above all others*—of *filling the Earth with the Knowledge of the Glory of the Lord*—of *creating a New Heaven and a New Earth*, i. e. bringing in a State of Truth and Righteouſneſs, to the Deſtruction of general Oppreſſion, Vice and Corruption, in the World——to *ſet up a Kingdom—and to give that Kingdom under the whole Heavens to the Saints*, with many Expreſſions of like Nature; do any Interpreters, or even an ordinary honeſt Reader, find any ſuch *Darkneſs* and Obſcurity in theſe Predictions, as may deprive good and virtuous Minds of a clear Sight of, and joyous Hope in, the *main* and great *Bleſſings* contain'd in them? For as in the Prophetic Deſcriptions of *Chriſt*, the
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Head and Lord of this Kingdom here promised, there may occur some critical Obscurities, or Difficulties in *circumstantial* Relations; and yet these do not annul, or any way discredit the other numerous Characteristics of his Person, Office, and Kingdom, by which he is certainly and absolutely known; and as the *great Image*, and *four wild Beasts* of *Daniel* contain the most eminent and remarkable Events to fall out in the great *Monarchies* of the World, long after his Time; in which Descriptions of his, some Obscurities of *Language*, or in the *Manner* how some *particular* Events, or *Circumstances* of those Events, may answer to his Predictions; while yet such Difficulties do not at all degrade the noble *Prophecie* in the Mind of any considering Person, who sees the *Histories* and *Facts* of after Ages so wonderfully confirming the far *greater* Part of it, in the clearest and most indubitable Instances; so, in like Manner, should we think and judge of this Prophecie of *St. John*. Particular *Obscurities* that may be found remaining in it, ought by no Means to abate our Attention to, nor deprive us of the great Advantage and Consolation to be reaped from, the general *Drift* and *Design* of it. Which gracious Design is, “ To confirm and
 “ illustrate what the former Prophets have
 “ foretold concerning the great and prevailing
 “ *Corruptions* that would be brought into
 “ the Church of God; the Oppressions it
 “ would undergo from the Authors and pow-
 “ erful

“ erful Abettors of such Corruptions; the
 “ full *Deliverance* the Church would, at last,
 “ receive from them; and the compleat *Re-*
 “ *formation*, and setting up of *Christ’s*
 “ *Kingdom* or Religion in the World; after
 “ and by the Destruction of these tyrannic
 “ and oppressive Powers.

When *Daniel* describes such a *Power* as was to be *different from all Powers*, i. e. a *Religious*, not a *Civil Tyranny*—*wearing out the Saints--changing Times and Laws--speaking great Words against the most High--forbidding to marry---worshipping Mabuzzims*, i. e. *Saints Protectors, Mediators, whom his Fathers knew not*,—and all this to continue *for a Time, Times, and a half Time*, the same Period with *St. John’s 1260 Years*; these Characters, I say, are of clear Use, and of the highest Concern to Christians to attend to, whether they can precisely fix the *Beginning* and *End* of this remarkable *Period*, or not. Idolatry, Saint Worship, Image Worship, Persecution, Monkery, and forged Miracles, are *Marks* clear enough to warn us against the Danger of being seduced into the *Apostacy*, tho’ the *Date* of its *Rise* and *Continuance* remain yet a Secret.

So again; the several divine *Judgments* whereby these oppressive Powers are foretold to be *punished*, will be gradually *broken*, and at last finally *destroy’d*; as also the Peace and Glory of *Christ’s Kingdom* in this World, succeeding it, have already, from the Events
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of Time and Providence, given so much Light and Comfort to good and observing Minds, as ought not to be abated by any Darkneſs left in ſome of the *Figures* and *Images* under which St. *John* may have here painted them out; nor by any Diſagreement of learned Interpreters in their Application of this or that *Seal*, or *Trumpet*, or *Vial*, to this or that *Event*. Let learned Men apply them as their Judgment may ſeverally lead them; a leſs learned Reader may ſee *enough* to be ſure that they are actually fulfilled. To what is ſaid already concerning the Uſefulneſs and Importance of this Book I will only add what the divine *Author* himſelf ſays of the Contents of it. *Bleſſed is he that readeth, and they that hear the Words of this Propheſie, and keep thoſe Things which are written therein.* Chap. i. 3. *He that hath an Ear to hear, let him hear what the Spirit ſaith unto the Churches.* Chap. ii. and iii. And again, *If any Man worſhip the Beaſt and his Image—the ſame ſhall drink of the Wine of the Wrath of God—and he ſhall be tormented with Fire and Brimſtone in the Preſence of God, and of his holy Angels.* C. xiv. 9. 10. And again, *If any Man ſhall take away from the Words of the Book of this Propheſie, God ſhall take away his Part out of the Book of Life. And I teſtify unto every Man that beareth the Words of the Propheſie of this Book, if any Man ſhall add unto theſe Things,*
God

God shall add unto him the plagues that are written in this book. C. xxii. 18, 19.

Can such a *Solemnity* of Declarations as this, be any way consistent with a Supposal, that the Things contained in such a *Book* are dark, and unintelligible, and improper to be explain'd to, and inculcated upon, the Minds of Christians in general, by the Ministers and Pastors of Christ's Church?

§ 5. It may not be amiss to take notice here of the *Occasions*, whereby the Study of this important Book became neglected, for some considerable Time, by the Divines of our own Church.

It is apparent by the * *Homilies*, approv'd by our *Articles*, as containing the *Faith* of the *Church of England*, that the Characters of *Antichrist*, *Babylon*, &c. in this Book of St. *John* belonged to, and were designed of, the Church of *Rome*: Which continued to be the current Doctrine of all our learnedest Bishops † and Doctors, till the latter End of the Reign of King *James the First*. But our Marriages into *Popish* Courts put, by degrees, Silence to that Sort of Language, and turn'd the Doctrine of the *Homilies* out of Fashion. It was thought unmannerly to call the *Pope* Antichrist, when we had Papists for our *Queens*; and the generality of our Writers grew

* *Sermon against Idolatry. Part 3.*

† Jewell, Abbot, Whitgift, Andrews, Billson, Morten, and Hooker.

grew very courtly and complaisant, in restraining their Pens from *Apocalyptical* Titles and Characters, as the Times required ; and none but a few of the most sincere, and disinterested amongst the Learned, would engage so openly in the old and good Cause. To which may be added, a strange and weak Conceit afterward got into the Minds of many, that to uphold the Church of *Rome* to be *Antichrist*, and the *Whore*, &c. would be to endanger the uninterrupted *Succession*, and *Ordination* in our own Church ; which was thought *necessary* to be maintained against *Rome*, and against those that *seperated* from us.

While we were thus paying the Compliments of Silence toward the Church of *Rome*, the learned *Grotius*, (by whatever Motives he was led) was cultivating a Scheme of *Reconciliation* between the Protestant and Popish Communions. But this could never take Place while *Daniel*, and *St. John* were interpreted, in the *Protestant* way, to mean the Corruptions of *Rome* by their *Beast* and *little Horn*, and *false Prophet*. So, that great Scholar racked all his Inventions and Ingenuity in order to explain those odious Characters not of *Rome Christian*, but of *Heathen Rome* ; and with this View he proposed such Interpretations, as might not be inconsistent with this imaginary Coalition of Parties and Principles ; between whom, and which, there can, in the Nature of Things,

Things, and by the plain Tenor of this *Prophecy*, be no better Communication than between Light and Darkneſs, Chriſt and Belial. In this he was followed by our Dr. *Hammond*; and their Manner of interpreting this *Book* has been ſo fully confuted by variety of learned * Pens, that I need ſay no more about it.

In the mean while there were ſome others, who, with a truer Judgment and good Succeſs, were labouring to confirm the Doctrines of the firſt reformed Divines, relating to the *Romiſh* Corruptions, as deſcribed in the Prophecy and *Language* of this *Book*. Mr. *Joſeph Mede*, by a profound ſkill in ancient Languages, Hiſtories, and Learning of every uſeful Kind, and by a moſt honeſt and judicious Uſe of it toward explaining the *Prophe-tic* Writings, laid a firm and ſure Foundation for the true Underſtanding of this *Revelation* of St. *John*. And thoſe Writers, who have ſince purſued and made Improvements upon his firſt Plan, have done variety of good Service to the Chriſtian and *Proteſtant* Cauſe. Dr. *Henry More* confirmed Mr. *Mede*'s Demonſtrations in ſeveral of the moſt material and important Branches. Learned Pens beyond Sea were not wanting. The laborious *Vitringa* took into Examination all the ſeveral Schemes for explaining this *Prophecy*; and tho' in ſeveral Points, he differs from Mr.

a *Mede*,

* Dr. *Henry More* *Myſt. Godlineſs*, and his *Mystery of Iniquity. Vitringa* on this Book; and *M. Jurieu Accompliſh. of the Scripture Prophecies*.

Mede, yet, by a vast Amass of both Critical and Historical Learning, he has illustrated the Truth and Reasonableness of the *Protestant* Interpretation, and confuted both the *Romish* and *Grotian* way. Mr. *Jurieu* has also done several things to the same good Purpose. In *England*, during the Reign of *Charles the Second*, out of a Compliment to *Rome*, scarce any Notice was taken of the Characters of *Babylon*, and *Antichrist*. And tho' the threatening Reign of *James the Second* awaken'd the Courage of our Divines against *Popery*; yet the Controversy ran but upon particular Doctrines ——— The Ax seem'd not to be laid to the Root of the Tree. The *glorious Revolution* was that which unfetter'd the Minds of Men, and free'd them from all Occasion of further Complement to *Popish* Alliances. Then began to be reasum'd the strong and truest *Preservative* against *Popery*, viz. The Demonstration against it from the Current of *Scripture Prophecies* concerning it; and those of *Daniel* and *St. John's Revelation* in particular; wherein the very boasted *Marks* and *Notes* it would claim for its *Truth*, are evident Predictions and Characters of its *Corruptions*. Mr. *Whiston*, Dr. *Cressener*, and Mr. *Daubuz* have each of them contributed a commendable Share in this useful and necessary Work; and the great Sir *Isaac Newton* has esteem'd it worthy of his successful Pains, and given an ample Confirmation of this *Pro-*
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testant Principle in several of its most important Instances.

§ 6. Being therefore my self fully persuaded that this *Prophecy* was intended by the *Holy Spirit* for the great Purposes before mentioned; and that the Interpretation given of it by these learned Men is, in the *Main* and most considerable Branches of it, *True*, and with all very *intelligible*; I have endeavour'd to set it before the common Christian Reader, for whose Use I principally dedicate this Pains, in as clear a Light as I can. I will give a short Account of the Manner of my proceeding in it.

I little concern my self into what, or how many principal *Parts*, this Book is to be divided. I take the several *Visions* in the Order as they lie in our present Copy, and digest them into that Method, and give them that Connection which appears to me most agreeable to their main Design, and to the Historical *Events*, which I take to be their true, or most probable, Explication.

The *Seven Epistles* to the Churches I consider as a proper Part of the *Revelation*, dictated by the Holy Spirit in a distinct *Vision*; and containing not only *Reproofs*, *Warnings*, *Exhortations*, *Promises* and *Threats* to those *Asian* Churches in particular, but deliver'd with such a *Solemnity* as bespeaks them intended for *universal* Use, and to reach downward to the Instruction of *all*

Succeeding Churches of many, or most where-
of these *Asian* ones seem clearly to have
been here treated as *Samples*, and Instances
of what *they* would hereafter prove, and
were foreseen to prove, in their Virtues or
Faults, in their Steadiness or Depravities.
Even as our *Blessed Saviour*, after deliver-
ing several of his *Parables*, such as that of
the *Sower*, of the *Wheat and the Tares*, &c.
wherein is shown and foretold the good or
bad *Success* his Religion and Doctrine would
have in the Minds of several Men; cried out,
in the same solemn Words, *He that hath ears*
to hear let him hear; — As he, I say,
may most naturally be understood to point
this, not merely to his *present Hearers*, but
to Men of all *succeeding* Generations; as in-
timating the same Temptations they would
lie under, and the same Occasions they all
would have for this solemn Caution; as also,
speaking in particular concerning his *Second*
Coming — The Great *Day and Hour*, Mark
xiii. 37. *What I say unto you*, my particu-
lar Disciples, *I say unto all* future Chri-
stians, *Watch*. So naturally do I take St.
John's Seven Epistles not merely as *doctrinal*,
but *prophetical*; and these Seven *Churches* to
be Representations of what others, both the
more *primitive* ones in Part, and the *later*
ones more fully would be afterwards. And in-
deed what were the *Faith*, *Patience*, and
Perseverance for which some of these *early*
ones were so highly commended; and the
losing

losing the first Love, Impurity, Idolatry, Persecution, and Time-serving, and Luke-warmness, for which the rest are so warmly reprov'd, but the very same Virtues and Vices, found in so many larger Instances, in the succeeding Periods of the Church? But as to particular *Applications* of the *State* and *Case* of any of these *Asian* Christians to the Times and *Cases* of any particular succeeding Church; I leave them to be soberly and judiciously made by every one, as his Skill in the *Text*, and in ancient or later *Histories* shall direct him.

In my Explication of the *Seals, Trumpets, and Vials*, I have taken from the several learned Writers before mentioned what I think to be most clear in some Parts, and most probable in others; according to the Nature of the *Scripture* Language, and the Series of *Histories*, and *Events* corresponding to the Descriptions severally given by St. *John* in these Visions: leaving room for the inquisitive Reader to exercise his free Judgment, and make his Choice, wherever he sees any Variety of Interpretation. He will observe the same Latitude allowed him in the following Parts of this Prophecy, wherever it may be very difficult to determine, with any *Certainty*, whether the *literal*, or *figurative*, or *moral* Acceptation ought to take place; as those of the *Reign of Christ upon Earth*, the *Resurrection of the Martyrs to reign with him*, called the *first Resurrection*, [Ch.

xx.] thinking it sufficient that, in *either* Sense, they express such a glorious *Change* as tends to the Honour of divine Providence, and of Christ's Religion, and the great Consolation of all good and sincere Men.

Only with relation to the Glories and Happiness of *Christ's Kingdom*, described in the *two last Chapters* under the Emblems of the *new Heavens and new Earth*, and the *new Jerusalem*, I rest myself in the Sense of those learned Writers, who understand them to mean nothing more and further than the full and compleat *Reformation* of the Christian Church during its *last* Period upon *Earth*; in the *first* Part or Acceptation of Christ's *Second Coming*: The *last* and *universal Judgment* of the World, and the *General Resurrection*, and the future eternal *Kingdom* of Happiness in *Heaven*, being (as it seems to me) spoken of and described but *once*, in a very short Compass of Words, in the *xxth Chapter*, from the *11th Verse* to the End of that Chapter. The many other Portions of the New Testament being full and large enough upon that great Article. But if any Reader thinks he sees any plain Reason to interpret these *Chapters* of the *future* and *Heavenly Kingdom*, following after the *General Judgment* and *Resurrection*; he may so interpret them, without any Inconsistency with the main Purpose of this Book; nor will I take upon me to deny all Probability to such Interpretation.

§ 7. And now, upon the whole, let no *Protestant* Reader be under any Concern, or Suspicion about the Usefulness and great Importance of these Prophecies, because of the different Sentiments and Interpretations given of them by learned Men, even learned *Protestants*. For those Differences are merely in *Circumstantials*, that do not at all affect the *main Purpose* of this *Book*. In the *great Point* you have an almost universal Agreement of the far learnedest and best of those Writers, who have made *Prophecy* their Study. And that great *Point* is this, *viz.*

“ That the idolatrous Corruption, and op-
 “ pressive Powers in religious Matters fore-
 “ told, by the *Prophets* in general, and by
 “ *Daniel* in particular, to prevail in the
 “ Church of God, in the *latter Days*, i. e.
 “ in the Times of *Christianity*; the great
 “ *Apostacy*, or *falling away*, the *Man of*
 “ *Sin*, the *wicked one*, the *Doctrines of De-*
 “ *vils*, (or *Dæmons*, *Saints*, &c.) the *Seduc-*
 “ *ing Spirits*, *speaking Lies in Hypocrisy*, *for-*
 “ *bidding to Marry*, and *abstaining*, super-
 “ stitiously, *from Meats*, as describ'd by
 “ *St. Paul.* 2 *Thess.* xi. 1. — 12. 1 *Tim.*
 “ iv. 1, 2, 3. The great * *Antichrist* fore-
 “ told by *St. John*, 1 *John* iv. 1, 3. and
 “ characteriz'd in this *Book* under the
 “ Phrases of the *Second Beast*, the *Whore*,
 “ the *False Prophet*, &c. that all these,
 “ *I say*, were, by the Holy Spirit, intended

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“ as

* 'O ἀντίχριστος, 1 *John* ii. 22. 2 *John* vii.

“ as clear and evident Descriptions of, and
 “ are eminently fulfilled in, the *Pope, Court,*
 “ and *Church of ROME.* That the Warn-
 “ ings and Exhortation, the Promises and dread-
 “ ful Denunciations contained in this Book
 “ of *Revelation,* are designed as *Preserva-*
 “ *tives* to Christians against the Snares, Al-
 “ lurements and Temptations of this deceit-
 “ ful and corrupt *Power,* seating itself in the
 “ *Temple of God, and exalting itself above*
 “ *all that is called God.* And finally, that
 “ the Judgments and Destruction of this same
 “ *oppressive Power,* pronounced by all these
 “ sacred Writers, in the Old and New Testa-
 “ ment, are to be accomplish’d, *First* by the
 “ full *Reformation* of the Christian Church,
 “ and by its Peace, and Glory upon *Earth;*
 “ and, after that happy Period, by the *gene-*
 “ *ral Judgment* of the World, at the *second*
 “ *Coming,* and glorious *Appearance* of *Jesus*
 “ *Christ.*”

This is the Doctrine and Interpretation of
Protestants. And if, by setting this before
 the Eyes of my Reader, I may save him the
 needless Trouble of entering into any of the *
Artificial Parts of the *Popish Controversy,*
 and fix him upon the sure Foundation of the
Word of God, and of his *Apostles* and *Pro-*
phets; clear of the Corruptions and Supersti-
 tions here foretold, and unmoved by the pom-
 pous Appearance, and specious Arguments that
 are apt to work upon weak and unstable
 Minds; I have my desired End.

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* See Dr. Cressener, Pref. to his *Demonst.* pag. xi. &c.

A SHORT
 ADDRESS
 TO THE
 Readers of this PROPHECY.

IF it be true in Fact, (and no unprejudiced Man, I think, can doubt of it,) That such a Series of Predictions as occur in the following Books has been made, concerning the principal *Events* in the several *Kingdoms* of the World, and particularly concerning the great oppressive *Power* in *Religion*, during the *Christian* Dispensation; and if the Interpretation given of these Prophecies by learned *Protestants* be, in the general, right, and confirmed by corresponding Histories of Times, and Events of Things; a clear Demonstration may from hence be formed of the Truth of our common *Christianity*, and also of the PROTESTANT Profession of it.

§ 1. The *former* Part of this Proof cannot, I think, be more strongly wrought up, than in the Words of the learned and judicious

cious *Dr. Clarke, Connect. Script. Proph. pag. ult.*

“ If in the Days of *St. Paul* and *St. John*,
 “ there was any Footsteps of such a sort of
 “ POWER as this, in the World; or if
 “ there ever *HAD* been any such Power in
 “ the World; or if there was then any Ap-
 “ pearance of Probability, that there ever
 “ COULD BE any such kind of Power in the
 “ World; much less in the TEMPLE or
 “ Church of GOD; and if there be not
 “ NOW such a Power actually and *conspi-*
 “ *cuously* exercised in the [Christian] World;
 “ and if any Picture of this Power, drawn
 “ *after the EVENT*, can now describe it
 “ more plainly and exactly than it was *ori-*
 “ *ginally* described in the Words of these
 “ PROPHEESIES; THEN [but not till
 “ *then*] may it with some Degree of Plau-
 “ sibility be suggested [by an *Atheist* or a
 “ *Deist*] that these Prophecies are nothing
 “ more than Enthusiastic Imaginations.”

To which let me add, that if the foretelling of a long Train of *future Events*, not possible to be foreseen, or fore thought of by the several subordinate Agents concern'd in producing them, be justly and indubitably ascribed to a Knowledge and Interposition Supernatural, and above the Power of Man; and, whatever Degree of Knowledge or Foresight any created inferior Beings may be supposed endowed with, yet, with respect to any *wicked, deceitful, or malicious Spirit*,
 if

if it cannot possibly be supposed that, had such a Being a *Power*, he could never have it in his *Will*, to benefit Mankind with *Predictions* of any such Enormity of *Power*, and Corruptions of true *Religion*, especially to *warn* against, to *disswade* them from Compliance with it, and to exhort them to the true and undefiled worship of GOD ; if this, I say, be reasonable in the Eye of every impartial Man, THEN it will follow, that the *Christian Religion*, concerning which, and for the sake of which, these several *Prophecies* were made, and in the *Events* whereof they have been so remarkably accomplish'd, can be ascribed to no other Original but the GOD of TRUTH.

§ 2. Again ; if every grand Circumstance, every express, not to say the minuteſt Character of this dreadful POWER be found experimentally fulfilled in the Church of *Rome* ; in its Corruptions of *Doctrine*, Idolatry of *Worship*, in its pious Frauds, Cruelties, and Persecutions ; and if it is not *possible* that, in any *latter Days*, in any succeeding Time whatever, there can arise *any Power* more destructive of true, charitable, and peaceable Religion, or more correspondent to these Prophetick Descriptions, than this *ROME-Christian* has long been, and still is ; THEN for any PAPIST to send us, notwithstanding all this. to seek out the Scripture-ANTI-CHRIST, the MAN OF SIN, the WICK-
ED

ED ONE in some *other Time*, or under any *other POWER*, is to make these Prophecies absolutely unintelligible ; nor can they be more applicable to, or clear concerning, any other Time, than they are concerning the Times, and Powers to which they are now applied. Besides ; of what Use, Advantage, or Comfort would any *Prediction* be to the Cause of true Religion, or to the Church and People of *God* ; if, after the apparent Certainty of its Completion, in the most important Articles of it, a Liberty be left to evade or disregard the *Application* of it, and wait for its Accomplishment in some *unknown* Times, and *future* Events, the *greatest* whereof cannot possibly exceed those that are already *past*, in any Mark of Clearness and Certainty ? And, to be particular in the Case before us.

What *Empire* has there been, since the Writing of these New Testament *Prophecies*, seated upon *Seven Hills*, even in that very *Great City* which, in St. *John's* Time, *reigned over the Kings of the Earth* ; and of such universal Extent *as to cause all that dwell upon the Earth, Peoples, and Multitudes, and Nations, and Tongues, and Languages, to worship it*, and submit to its religious Ordinances and Decrees ? Where has there appeared any *Second Beast*, the *Image* of another former *Beast*, viz. of the *Imperial Civil Power of Rome*, in the Shape of a *Lamb*, but with the Voice and Power of a *Dragon*, i. e. of a *Civil Tyranny*, domineering over the

ten

ten Kingdoms into which the *Roman*, or *last* Empire of the World, was divided; where, I say, is such an Empire within an Empire to be found but in the *Papal* Court and Dominion?

Or where has there been a *Ruling Power* sitting in the very *Temple of GOD*, in the *Christian Church*, [for no other *Temple* has *God* had since the Time of these *Prophecies*,] *exalting itself above all that is called God, or that is worshipped, drunk with the Blood of the Saints, and of all that were Slain upon Earth*; and all this for a Space of no less than *twelve Hundred and Sixty Years*? Neither the *Roman-Heathen*, nor *Turkish* Monarchies were ever seated in the *Temple of GOD*, or belonged to the *Christian* Communion at all; nor did any of *their* Persecutions of *Christians* last for so much as one *third* Part of the Period here mentioned. But the Reign of *Christian idolatrous ROME* will reach, or is in full View of reaching, to that whole *Period*; begin the Date of the *Papal* Dominion where you please; and their Effusion of *Christian* Blood, in Massacres, Persecutions, and Inquisitions, have as far surpassed all that either *Pagans* or *Mahometans* have done in that Kind, as the Murder of a whole *City* would do that of a private *Family*.

§ 3. But without entering into further *Questions* of this Kind; I will content myself with pointing to my PROTESTANT Reader

der the plain and easy Method, which the right Application of these Scripture *Prophecies* will furnish him with, for defending himself and his Principles against all the Attacks of *Popish* Adversaries. The Advantage whereof will be, the saving him the Trouble of entering into any of the voluminous and intricate *Disputes*, which take up so much of the choicest Time of learned Men, and is apt to perplex the Minds of many honest and virtuous Ones. *Disputes* wherein too often the *Art*, and a great Part of the *Glory*, is, to *intangle* rather than to *convince*; Sophistry often usurps the Place of Reason and Argument; and the gaining a *Profelyte* is preferred to the Love of *Truth*.

In all such religious Debates then, let the plain Christian think himself safe, if he intrenches himself within the clear Expressions of holy *Scripture*, and draws his Defence from these Divine *Prophecies*. For Instance,

If you are tempted to believe certain vast and peculiar *Advantages* in the Church of *ROME*, above what are to be found, or even pretended to be, in any *other* Communion; such as *the having a supreme Head, and infallible Judge of Controversies, and an authoritative Interpreter of Doctrines, for preserving the Peace and Unanimity of the Church*; or if you are told of the *Benefit of Absolutions, Indulgences, and Pardons, for the Comfort and Quiet of private Consciences*; let it be sufficient to answer, that God Almighty having

ving given to Christians his divine and inspired Word in the holy Scriptures, *as sufficient for Doctrine and Instruction in Righteousness, so as to make every Man of God*, [Every sincere Believer] *perfect in every good Work*; and our Lord himself having commanded us *to call no Man Master, or Father upon Earth; because one (only) is our Father and Master who is in Heaven*, Matt. xxiii. 10. *And all we being Brethren*; And his blessed Apostles having for themselves disclaimed all *Lordship over the Faith of Men*; 1 Pet. v. 3. 2 Cor. i. 24. — We conclude, that for any Man, or Body of Men, to claim these forementioned *Privileges*, to assume these *Titles*, and pretend to these *Powers*, is to make and demonstrate themselves to be that very *Prophetic Beast*, or *Spiritual Dominion*, which is described, *As having a Mouth speaking great Things, and Blasphemies, opening his Mouth in Blasphemies against God, to blaspheme his Name and Tabernacle, and them that dwell in Heaven*. Rev. xiii. 5, 6.

AGAIN, if you be urged, or in any danger of being dazzled with the specious Words of *Catholick, Universal, Union of Head and Members, long Duration, and uninterrupted Succession*, and such like pompous Qualities of the *ROMISH Church*; your Reply is ready: *ROME* could never have deserved, nor *Protestants* have had any Right to give her, the Character of *Spiritual BABYLON*,
and

and the Name of *Antichrist*; had she not, agreeably to these *Prophecies*, long enjoyed such an **AMPLITUDE**, such a *Variety of Believers*, as to have *All Nations drink of the Wine of her Fornication*, and extended her blasphemous Power over all *Kindreds and Tongues and Languages*. Revel. xiii. 7. xviii. 3. Nor can she be denied to have had a most dreadful *Unity*, ever since the *Ten Kingdoms* [of *Europe*] were of one Mind, and gave their *Power, and Strength, and whole Kingdoms to that BEAST*. Revel. xvii. 13, 17. Nor do we envy her the Glory of a **SUCCESSION**, which was nothing else but one Ecclesiastical **TYRANT** succeeding another, 'till the time of her end shall come, and the mystery of God shall be fulfilled, as he has declared by his servants the prophets. Revel. x. 7. And finally, the **TEMPORAL FELICITY** which this corrupt Communion boasts of, as the Blessing of Heaven, and a *Mark of Truth*, is the very *Thing* wherein it resembles the *Riches, and Merchandize of TYRE*, and the *Golden Cup, and Wealth, and Glory of BABYLON*. Revel. xviii. 16, 17, &c.

Once more, let not Romish **MIRACLES**, nor Shews of great **SANCTITY** delude you.

Let them know, that these are not appropriated to the true Church, but are foretold as things that should abound in the *Antichristian* Church. Now as needful and real *Miracles*, and true *Sanctity* once were Marks and Evidences of the *Christian* Religion, so
Signs

Signs, or Miracles, are not for them that believe, but for them that believe not. High and great Pretences to continual and useleſs *Miracles*, are foretold to be the Marks of the grand *Apoſtacy, the Man of Sin, who oppoſeth himſelf againſt God,* ^{2 Thieſſ. xi. 3. 12.} i. e. *Antichriſt.* For that *Man*

[that *Political Man, or Power*] is foretold to come with all the workings of *Satan*; with all *Power, and Signs and lying Wonders*, whereby he deceiveth all them that dwell on the *Earth*, and, if it were poſſible, the very *Elect*. Concerning any *Popiſh Miracle*, there needs but one *Queſtion* to be asked, viz. To what *Purpoſe*, or for the Proof of what *Doctrine* was it wrought? No true *Doctrine* can be in any want of it; all *religious Truths* are already ſufficiently confirmed either by the demonſtrable Principles of *Reason*, or by *Divine Revelation*: And as to *false Doctrines*, all the *Miracles* in the World can never prove any one of them to be *true*. Again; ſuch a *Power and Community* muſt be ſuppoſed to put on the Appearance of Great *Sanctity and Holineſs*. *Antichriſt* muſt be professedly *Chriſtian*, muſt ſit in the *Temple of God*. Yet at the ſame Time, he is to give

heed to ſeducing Spirits, and Doctrines of Devils. (*Doctrines* ^{1 Tim. iv. 1. 2, 3, 14.}

about *Demons, Saints, Tutelar Saints, &c.*) Under the Cover of an Oracle of *Truth*, he is to ſpeak *Lies in Hypocriſy*. On Pretence of greater *Sanctity*, he is to forbid (certain Ranks

and Orders of Persons) *to marry; and to command to abstain from meats which God has created to be received with thankfulness.* In short, numerous and needless *Miracles*, rigid *Fastings* and *Austerities*, *Monkery*, *Cælibacy*, and *Saint-worship*, are the clear *Marks* given in Scripture, not of a *True*, but of a *False Church*.

Lastly, These things will prevent every Man from being frightened at the Terms and Imputation of *Schism* and *Heresy* in denying to comply with a *Church*; which, if these *Prophecies* be at all intelligible, is itself the Grand *Apostacy* from *Christ's Religion*.

And thus, in every *other Article* of this Controversy, the right Application of these *Prophecies* will arm the plain and honest Man against the Snares of such who come to him *with all the deceiveableness of Unrighteousness*; and will fully satisfy *Himself*, if not his *Adversary*, "That the very same Reasons that
" can justly induce a *Protestant* to yield up
" his Faith to the Church of *Rome*, must
" induce every *Christian* to give up, to the
" *Deist* and *Unbeliever*, all inspired *Prophe-*
" *sy*, and all *Divine Scripture*."

In the mean while, let the Heart of no good Man be disturbed at the still long *Continuance* of this *Antichristian Power* in the World. *A Thousand two Hundred and Three-score Years* are, in *God's Sight*, but as *Yesterday*. Great and all-wise Schemes of Divine Providence, in the Government of the Moral,

as in the natural World, must take in proportionate Trains of *Time*; and he who inhabiteth *Eternity* can lose no *Time*. As numerous *Events* of Providence have already discover'd to us indubitable Characters of this *BEAST* and False *PROPHET*, against whom such Warnings and Denunciations are given; *further Events* will not fail to point to us the very *Beginning* and *End* of that *Period*, wherein he is to reign, and fall, and perish.

Let then our Eye of Faith, and most assured and comfortable Hope be fixed upon that *glorious Day of the Lord*, wherein this *Man of Sin* shall be consumed with the Breath of the Mouth of the Lord, and shall ^{2 Thess. xi. 8.} be destroyed with the Brightness of his coming; wherein this *Babylon the Great* shall come in remembrance before God, and shall drink double in ^{Rev. xvi. 19. xviii. 6.} the Cup that she hath filled; wherein we, according to his promise, expect a new Heaven and a new Earth, wherein dwelleth Righteousness. — A blessed Revolution, and Reformation of the whole Christian Church! Even here upon Earth; when the Kingdoms of this (present) World shall become ^{Rev. xx. 6.} the Kingdoms of our Lord and of his Christ, and his Saints shall reign with him — Till the End shall come; and the last of divine Dispensations with Mankind be finish'd in *this* World; and the *Eternal* Kingdom in *Heaven* shall begin; wherein all, who have exercised the *Wisdom* and *Patience* of
b 2
Saints,

xxxvi *An ADDRESS to the Readers.*

Saints, and have *overcome*, and *stood fast*; all that in any Time and Age, have contributed to the Promotion of this happy *Reformation* of Christ's Church and Religion, *shall shine as*
Dan. xii. 3. the Brightness of the Firmament,
and as the Stars for Ever and Ever.

Isai. xlviii. Flee from Babylon, come out of
20. Rev. xviii. Her, my People, that ye partake
4, 5, 8. not of her Sins, and of her Plagues.
For her Sins have reached up to Heaven, and
strong is the Lord God who judgeth Her.

A Short

A Short and Summary

V I E W

Of the BOOK of the

REVELATION.

THIS Book may be divided into *two* principal *Parts*, with Respect to the *two* great *Branches* of *Vision* or *Prophesie* contained in it.

I. An *Epistolary Part* to the seven Churches in *Asia*, consisting of Reproofs, Exhortations, Prophetic Warnings, Threats, and Promises, suitable to the then State and Condition of those Churches, and design'd for the Use of the Churches and Christians of all succeeding Times. Chap. i. ii. & iii.

II. The *Second* great *Part* treats of, and foretells the several principal *Events* that were to befall the *Roman Empire*, and the *Christian Church* contained in it, from the *Apostles Days* to the End of the *World*.

xxxviii *A Summary View of*

These *Predictions* are set forth in the Contents of two *Books*; the *One* consisting of seven *Parts*, distinct, and severally *sealed* up; by the gradual Opening whereof are discovered the States, and Conditions the aforesaid *Empire*, and *Christian Church* were to be in, in the Ages following, 'till the Consummation of all Things.

But, as several of these Discoveries, in the *sealed Book*, were only *general* and *short*; they are supplied by the *other Book* called the *open Book*, wherein the *Particulars* of several of the most important Visions of this *Prophecie* are explained and illustrated, with Respect both to the *Empire* and the *Christian Church*; and the Divine *Judgments* upon, and Dealings of Providence toward them *Both*, are carried forward to the End of all the Divine Dispensations with Mankind upon Earth.

Now, these several *Prophesies*, and the *Events* corresponding to them, whereby they already *are*, or hereafter *are to be*, fulfilled; may be considered with Respect to the *three Grand Periods* of the *Christian Church*, in the following Order.

Events *foretold to befall the Empire and Church, during the Reign of the Pagan Emperors.*

The First Grand Period.

THIS is comprised in the *first six Seals* of the *sealed Book*; the whole being introduced with the greatest Solemnity, and then proceeding in the following Manner.

1. The *Scene*, and *Theater* of all the Apocalyptic Visions is describ'd, } Chapter.
viz. A TEMPLE. } IV.
2. The *First Book* of these *Prophecies* deliver'd by God the Father to *Jesus Christ*, as the only Person worthy to open and explain them, } V.
&c. } Century I.
- Then follows the opening of the *Six First Seals* or *Prophecies*.
- The *First Seal*, beginning at our Saviour's Ascension, foretells the terrible Wars in *Syria* and *Judea*, the Destruction of the *Jewish Temple*, and worship; whereby a Way was made for the greater Propagation of the *Gospel Doctrine*. } VI. to Ver. 3.
Century I.
- The *Second Seal* foretells the further Destructions both of the *Jews* and *Romans*, under the Reigns of *Trajan* and *Adrian*. } Ver. 3, & 4.
Century II.
- The *Third Seal* foretells the milder Transactions, and the careful and just Reign, of *Severus*, &c. } Ver. 5, 6.
Cent. II. & III.
- The *Fourth Seal* foretells the cruel and merciless Reigns of *Maximinus* and *Gallienus*, &c. with the Plague and Famine attending them. } Ver. 7, 8.
Century III.
- The *Fifth Seal* foretells the dreadful Persecution of the *Christian Church* by *Dioclesian*, &c. with the Cries of the *Martyrs*, and the gracious Answer given to them. } Ver. 9, 10.
Cent. III. IV.
- The *Sixth Seal* foretells the Deliverance of the *Christians* from Persecution, and the Fall of the *Pagan Empire* under *Constantine the Great*, and his Successors. } Ver. 11. to the End.
Century IV.

*The Second Grand Period of
the Church under the Chri-
stian Empire.*

This *Period* begins with the opening of the *Seventh Seal*, wherein are contained the Divine *Judgments* or *Denunciations* both upon the *Pagans*, and the *Christian Empire* now consider'd, as degenerating into many *Corruptions* and *Superstitions*, and fallen from the pure and *Primitive Christianity*; so as at last to persecute the *true Professors* of it. This takes in the *Judgments* Expressed by the *Seven Trumpets*.

VII.

These are introduced by a Representation of the Divine Mercy, Providence, and Care over the *uncorrupt Part* of the *Christian Church*, during the Times of Idolatry, and Persecution. With a Character of the pure and *Primitive Christians*,

Then follow,

VIII.

The *Trumpet Denunciations* chiefly upon the *European Part* of the *Corrupt Christian Empire*.

Ver. 6, 7.

Cent. IV. V.

The *First Trumpet* sounded and foretells the Invasion of the *Goths*.

Ver. 8, 9.

Cent. V.

The *Second Trumpet* foretells the *Second Invasion* by the *Vandals*, and *Visigoths*, and the Plundering of *ROME* by *Alaric*.

The

The *Third* Trumpet foretells the further Ravages and Destruction made by the *Huns* under *Attila*, &c. } Chapter.
Ver. 10, 11.
Cent. V.

The *Fourth* Trumpet foretells the Conquests of the *Heruli* under *Odoacer*; the Fall of the *Western* Empire, and the End of the *Cæsars*. } Ver. 12.
Cent. V.

Thus far reach the Divine *Judgments* falling principally upon the *Western* Branch of this *Roman-Christian-Empire*; which is now henceforward to be consider'd as split into *Ten Western Kingdoms*. [agreeably to the Prophecy of *Daniel*.]

The *Three* following *Trumpets* foretel such *Divine Judgments* as still more terribly affect both the *Eastern* and *Western* Branches thereof; and are therefore emphatically stiled *Trumpets* of *WOE*. So

The *Fifth* Trumpet foretells the Incurfions of the *Saracens*, and *Arabians*, under the Impostor *MAHOMET*, in the *East* and *West*. } IX.
Ver. 1 ---- 12.
Cent. VII, VIII.

The *Sixth* Trumpet foretells, and in most pathetic Figures, describes the Conquest of the *Eastern* Empire, by the *Ottoman Turks*, with Part of the *Western*. } 13. to the End.
Cent. XIV. XV
& XVI.

THUS far proceed the Prophecies of the *Sealed Book*. We now enter upon the *Enlargements* to be given upon several of the foregoing Prophecies; and then proceed to the *last* State and Condition of the *Empire* and *Church*, in its *Antichristian* Corruptions, under the

A Summary View of

Chapter.

Period of the *Seventh* and *Last Trumpet*. Which are the Contents of the *open Book* before mentioned.

X. { The Visions of this latter *Book* are delivered to St. *John* with most solemn Assurance, from *Christ* himself, of the full Accomplishment of them all, from the Beginning of *Christianity* to the end of the World.

XI. { 1. In the *First* Vision is represented the State of the *Christian Church*, during this *Second* General Period; under the Figure of a *Temple* measured, and laid out. The Hardships to be endured, by persevering Christians, and *Reformers*, from the Corrupt and *Persecuting* Powers. These *sound* and *good* Christians are called the *two Witnesses*; with a Promise of final Success to the *Reformation* of the Church, and of the Destruction of the *Antichristian* Powers, under the *seventh Trumpet*.

XII. { 2. In a *Second* Vision is describ'd the *Christian Church* persecuted by the *Pagan*, and then corrupted and suppressed by pretended *Christian*, Powers; under the Images of a *Woman*, and a great *Dragon*. With the Churches Deliverance from these Oppressions.

XIII. Ver. I. { 3. The *Third* of these Visions displays the *Roman Empire* under the Image of a *Wild Beast*, [*Daniel's* Fourth *Beast*, or Monarchy] powerful, and cruel toward the *true* Church of *Christ*, both under the *Imperial* Government, and that of the *Ten Kingdoms*,
to Ver. II. { 4. The

4. The *Fourth* contains exprefs Marks and Characters of the proper *Antichrift*, the *Church-Power*, perfecuting the true Members of Chrift's Body. The very *Name* and *Title* given to it. - -- *Rome* the *Seat* of it. } Chapter.
XIII. Ver. 11. to the End,

5. A *Fifth* Vifion represents the Character of thofe *sincere* Chriftians, who withftand the Corruptions of the *Antichriftian-Church*. The *Virgin-Company*. The *Reformation* defcribed by the *Preaching* of three *Angels*. Comfortable Promifes made to all that fuffer for the Caufe of this *Reformation*. The great *Success* of it fet forth by the Emblems of a *Harveft* and a *Vintage*. } XIV.
Cent. XV. XVI. &c.

6. The *next Vifion* describes feven *Plagues*, or Chaftifements, to fall upon the corrupt *Antichriftian-Church*, as the genuine *Effects* of *Religious Corruptions*; and ending, at laft, in the total Extirpation of this wicked *Power*.

These are introduced with great Solemnity, and, as it were, with a Hymn of Praise to the Divine Providence prefiding over the Church of God, and punifhing its Perfecutors. } XV.

The *First* Plague is, the Hatred, Difcords, Contempt, and Shame falling upon the Church, thro' the Indulgence of Ecclefiaftical *Pride* and *Luxury*, *Avarice* and *Debauchery*, } XVI.
Ver. 1, 2.
Cent. IX. X. XI.

Chapt.

Chapter.	{	The <i>Second</i> Plague denotes the
Ver. 3.		
Cent. XII. XIII.	{	infinite Loss of Christian Blood, spilt in the First <i>Holy Wars</i> falsely so called.
Ver. 4.	{	The <i>Third</i> Plague shows the same Loss in the Second <i>Holy War</i> . As also the Deaths of Multitudes of the <i>Romish Clergy</i> , in their At- tempts to persecute and destroy the early <i>Protestant Churches</i> .
C. XIII. XIV.		
Ver. 5, 6, 7.	{	Here are interspersed Thanksgiv- ings to divine Providence for so just a Retribution.
Ver. 8.	{	The <i>Fourth</i> Plague describes the bloody Wars caused by the Insults of the <i>Popes</i> against the Christian <i>Princes</i> ; with the Ravages upon <i>Italy</i> , and the <i>Popes</i> themselves.
Cent. XIII. XIV. XV.		
Ver. 10.	{	The <i>Fifth</i> Plague denotes the Schism of the <i>Anti-Popes</i> ; the Scan- dal and Contempt it brought the Corrupt Church into; with the Wars against <i>Italy</i> , and the slaught- er of the <i>Clergy</i> by the <i>Germans</i> , <i>Spaniards</i> , &c.
Cent. XIV.		
Ver. 9, 11.	{	A Character of the <i>Romish</i> Chri- stians of that Time.
XVI.	{	The <i>Sixth</i> Plague foretells the Depopulation of the <i>Grecian</i> Parts of the <i>Corrupt</i> Christian Church, by the Wars, and Contentions a- mongst the <i>Christians</i> themselves, with the total Slavery of them under the <i>Ottoman Turkish</i> Power. Also the great Progress of the <i>Reforma- tion</i> , in the <i>Western</i> Parts.
Ver. 12.		
Cent. XIV. XV.	{	
XVI.		

And

And *thus far* we may justly conclude, the Prophecies of this *Book* to have been accomplished already, by *Events past* in the *Christian World*, and in the *Roman Empire*. The *succeeding Parts* of the Prophecy are expected to be gloriously fulfilled in *God's due Time*.]

Then follows,

A Prediction of the Grand Efforts to be made by the *Agents* and *Emissaries* of the *Corrupt-Church Powers*, to stir up the *Christian Princes* to suppress and persecute the *Reformers*. The full Defeat of which wicked Enterprizes is shown by the

Ver. 13, 14.

Seventh and last *Vial* or *Plague*, under the Image of a fatal *Battle* ending in the Fall of this *Idolatrous Power*.

Ver. 15 to the End.

But before the *Particulars* of this *Battle* are describ'd, [as in Chap. xix.] there is a *Digression*, giving a more careful and explicit Character of this *Antichristian Power*. Old *Rome* described in its several *Forms* of *Government*. *Christian-Idolatrous-Rome* represented under the Figure of a *Strumpet*, Rich, Gaudy and Magnificent. The *Period* of its persecuting Power under the *Ten European Kingdoms*. The very *Place* and *Seat* of this Power.

XVII.

Then the Prophecy returns to set forth the Effects of the *Seventh*

And these are,

XVIII.

1. The utter Destruction of *Rome*, under the Figures of *Babylon*, and *Tyre*. With the *Lamentation* of her Mourners, the corrupt Votaries of that Communion.

XIX.

2. The joyful Acclamations, and peaceful State of the *Reformed Churches* upon that Destruction. The vast Inlargement of the Church by the Conversion of *Jews*, and *Gentiles*, and *Corrupt Christians* --- The Conversion of *Jews*, and *Gentiles* to true Christianity. The Extirpation of Tyranny and Idolatry thro' all the *Roman Dominions*; under the Emblem of *Christ* at the Head of a victorious Army.---Intimated before, Chap. xvi. 15.

Then follows,

The THIRD Grand Period of the Church in its Peaceful and Triumphant State upon Earth.

XX.

1. The Binding of *Satan*, i. e. All Promoters of *Idolatry* and *Vice*, for a thousand Years.

XX.

Ver. 1. 6.

2. The Glory and Happiness of the Christian Church during that Time. The Resurrection of the *Martyrs*. 3. *Satan*

- | | | |
|--------------------------------------|---|-------------|
| 3. Satan loosed from his Re- | } | Chapter. |
| straint. One Attempt more, of | | |
| certain barbarous Nations, upon | | |
| the Christian-Territories with their | } | Ver. 7. 10. |
| utter Destruction. | | |
| 4. A short Account of the Ge- | } | Ver. 11. |
| neral Resurrection and Judgment | | |
| of the World. | | |
| | | to the End. |

Then follows,

A large figurative Description	}	XXI.
of the Church <i>Reformed</i> , and <i>Tri-</i>		
<i>umphant</i> , under the Images of <i>the</i>		
<i>New Heavens and New Earth</i> , and		
<i>the New Jerusalem</i> .		XXII.

Concluding with a most solemn	}	Ver. 6.
Confirmation of the <i>Truth</i> of all		
these <i>Visions</i> .		
		to the End.

From all this the Reader will see the greatest *Regularity* in the Composition of this *Divine Book*: The *Visions* lying, for the main, in perfect Order; and such *Events* as are already past, corresponding to them, in a regular Succession of *Time*. The Sight and Apprehension of which Completion may it fill the Heart of every serious Believer with delightful Astonishment at the Divine Providence over *Mankind* in general, and over the *Christian Church* in particular; and awaken the less thinking Part of the World to Attention, and to a truly rational and religious Piety! while the *Interspersions*, or *Digressions*, consisting of Divine *Warnings*,

A Summary View, &c.

ings, Exhortations, Comforts, Promises and Threats, to Christians of the several Ages of the Church, cannot but appear so adapt to the Occasions that called for them as to throw an exquisite Beauty, and Divine Lustre through the whole Prophecy.

A PARAPHRASE

A
P A R A P H R A S E
O N T H E
R E V E L A T I O N of St. J O H N.

C H A P. I.

The general Purpose and Design of this Book. The great Importance it is of for Christians to read and understand it. The divine Author of this Revelation. The First Part of it, viz. The Epistles to the Seven Churches of Asia; and of what Extent those Epistles are. The Manner in which the Contents of them were given to St. John, in the First Vision.

THE revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent

1. THIS Book contains a Prophetic-Revelation of great and important Events, that were to fall in, and upon, the Roman Empire, and the Christian Church within the Bounds of it; from the Time of the Apostle's Days, to the great Day of Judgment, and the Consummation of all God's Dispensations with Mankind here upon Earth. Which Events

B

are,

are, *some* of them, to begin * to take place now very soon in the *Roman*, and *Christian* Parts of the World; the *rest* of them will discover themselves, agreeably to these Predictions, in the several succeeding Periods of Time. This divine *Revelation* was first given by God the Almighty Father, to *Jesus Christ*; who, sometimes by *Himself*, at other times by the Ministry of an † *Angel*, delivered, and open'd it, in its several Parts, to Me his *Apostle*;

2. Who was his faithful and beloved Disciple, while He was here upon Earth; and who have hitherto born Testimony ‡ to the Miracles I saw him work, and to the holy Doctrines I personally heard him preach; and am always ready to die a Martyr for that Truth of his *Gospel*.

3. And happy will it be for every one, especially for every *Christian*, who seriously studies, and duly attends to, the Matters here treated on! For they are of infinite Concern to him, let him live in whatsoever Age of the Church he will; as carrying in them the best Cautions, the most seasonable Warnings, the truest Comforts, and the most useful Knowledge, that can possibly be wanting under any Time and Circumstance either of Epidemical Vice or

and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of *Jesus Christ*, and of all things that he saw.

3 Blessed is he that readeth, and they that hear the words of this prophesie, and keep those things which are written therein: for the time is at hand.

4 John

* Which must shortly come to pass. Ἄ δεῦρον γὰρ ἐσται ἐν τάχει, which will be shortly a-doing, i. e. some of them begin. So Dr. More, Mr. Mede, Grotius, and the very learned Vitringa render it. Or else, which will as certainly and assuredly come to pass as if they came this Moment. So Christ says, Behold I come quickly, i. e. certainly. Chap. xxii. 7. of this Book. And Isa. lx. 22. I the Lord will hasten it in his time. The same with the Apostle, Heb. x. 37. He that cometh will come, and will not tarry; ὁ ἔρχομαι, will not outstay his Time.

† See Chap. xxii. 16.

‡ See John xxi. 24. 1 John i. 1.

4 **J**Ohn to the seven churches which are in Asia: Grace be unto you, and peace from him which is, and which was, and which is to come; and from the seven spirits which are before his throne;

general Virtue, or of Prosperity or Adversity. *

4. NOW, the *First* Part of this divine *Revelation* is comprehended in the following *Epistles*, or Messages, I was commanded by *Jesus Christ* to send to *seven* of the *Christian Churches* in the *Lydian*, or *Proconsular, Asia*. Which divine Messages consist of Re-proofs for Vices, or Neglects; of Encouragements and Commendations to known Courage and Virtues; of Exhortations to Repentance, and Promises of Glory and Prosperity to Steadiness in the Christian Faith and Practice; and of sure *Predictions* of what would befall them and their *Successors*, according to the Regard they shewed to these sacred Warnings. Which Warnings, Exhortations and Predictions, are not intended by the Holy Spirit for these *seven Churches merely*; but are directed to *all* Christian Communities, to *all* Professors of Christ's Religion, in every Country, Age, and Time of the *Gospel*; whose Case and Circumstances, whose Faculty or virtuous Behaviour may any way resemble that of any of these particular Churches: These being only † Samples or Representations of what Christians may and will be, or do, or suffer, in the several *Periods* of the Gospel Time. To all and every of these therefore may there be bestowed

B 2

ed

* For the time is at hand.] See Note on Ver. 1.

† I here follow the Sentiment of those learned Men Mr. Mede, Dr. Henry More, Vitringa, and Sir Isaac Newton. What M. Jurieu has offer'd, to prove these Epistles to have had no further View than to these particular Churches, seems to me much more ingenious than solid See my Preface, and the learned Dr. Sykes's Essay upon the Truth of the Christian Relig. p. 87, 88.

ed all suitable Favours, and divine Blessings from the infinite and eternal Father, the original Author of every gracious and good Gift, and of every Revelation that is conveyed by the Holy Spirit, or by any heavenly Ministers, who continually wait to execute his good Pleasure, for the Benefit of his true Church and People; such as are those seven Angels the Messengers of his divine Wrath upon the Enemies of Christ's Religion, Chap. viii. xv. & xvi. *

5 & 6. And may the Lord Jesus Christ continually bless and preserve them all! He who condescended to come down from Heaven, to preach to us the Gospel of Truth; who taught it, and died for it; whom God raised from the Dead, and, in Reward of his Sufferings, made him Lord, Governour, and Judge over this whole World! To him, therefore, who so loved us as to die for our Salvation; and, by our faithful Obedience to his Laws, has render'd us capable of enjoying a Dignity, Hap-

5 And from Jesus Christ, *who is* the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, and † washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him be glory

* *And from the seven spirits which are before his throne.]* I think it exceeding plain, That these Spirits are the same seven Angels which stood before God Chap. viii. 2. that came out of the temple. xv. 6. xvii. 1. The same whom St. Paul calls the elect Angels. 1 Tim. v. 21. Which Passage is exactly parallel to this of St. John, *I charge thee before God, and the Lord Jesus Christ, and the elect Angels.* But, however, I have expressed it in the Paraphrase, so as to leave to every learned Reader Room for his particular Opinion. See Dr. Hammond's Note on this Verse.

† *Hath washed us from our sins in his own blood.]* Ἐν τῷ αἵματι, by his own blood. So Chap. vii. 14. *Whitened their Robes, not in, but by, the blood of the lamb.*

Chap. II. *the* R E V E L A T I O N. 5

glory and dominion
for ever and ever.
Amen,

7 Behold, he com-
eth with clouds;
and every eye shall
see him, and they
also which pierced
him: and all kin-
dreds of the earth
shall wail because
of him: even so,
Amen.

princes, and † Honour from God his
Father, far surpassing all the fading
Glories, Honours, and Titles of this
short Life; be Praise, Dominion,
and Glory for ever and ever. Amen!

7. Let it be observed then, that
the main Scope of all these prophetic
Visions is, to give a full Assurance,
and a sufficient Description of the
Second Coming of Christ; both to set
up his Kingdom in Glory, Peace, and
true Righteousness, in this World;
after the many Afflictions, and long
Persecutions that his faithful Servants
have undergone; and, after that, to
judge the whole World by the Laws
of Truth, and of the Gospel. And
then will be most eminently fulfilled
those Words of the Prophet, [*Zach. xii.*
10.] concerning the *Jewish Nation*.
They shall look on me whom they have
pierced, i. e. many of them shall la-
ment their former Obstinacy, and be
converted to Christianity; and the
still obdurate Part of them shall be-
wail, and be terribly astonish'd at,
the dreadful Consequences of their
wilful Infidelity. A most just Dis-
pensation, which will most certainly
be accomplish'd!

8 I am Alpha and
Omega, the begin-
ning and the end-

8. For, to render these Things a
more effectual Terror to all wicked
Men, and a sweeter Consolation to

B 3

the

† *Hath made us kings and priests*, &c. i. e. hath promised,
to all good Christians, *Honour and Dignity* answering to, and
far surpassing, all that is comprehended in the Word *ΚΩ* in
the *Hebrew*, and *ἱερεὺς* in the *Greek*, which imply both a
Princely and *Priestly* Power. 2 *Sam. viii. 18.* *Exod. ii. 16.*
And the ancient Kings of *Ægypt*, and the *Roman Emperors*
were both *Kings* and *Priests*, or *High Priests*. And the Lexi-
cographers observe, from *Eustathius* upon *Homer*, That all
Persons of eminent and illustrious Estate are called *Kings*, or
Princes.

the Pious, the Faithful, and Afflicted; let it be also remember'd, that they are dictated, and thus foretold, by no other than the *Spirit* of the *great Lord* and *Almighty* Governor of all Things; whose Existence, Power, Truth, and Providence is from everlasting to everlasting.

9. To proceed now to the *First Part* of this *Revelation*. I *John*, who am a Brother to every Christian Believer, a Fellow-Sufferer with all who now do, or shall hereafter, endure Persecution for the sake of Christ's Religion; was banish'd by the *Roman* Præfect into the Island *Patmos*, for being an *Apostle*, and *Preacher* of the same Faith.

10 & 11. During my Confinement in which Place a heavenly *Revelation*, in the Way of a *Vision*, or *Extasie*, was made to me in the following Manner, on a *Sunday*, which is our Christian *Sabbath*. First I heard a Voice more than human, somewhat like indeed, but far exceeding, that of the loudest Trumpet summoning me, as it were, to give due Attention to what I should now hear and see; telling me, That the Person that spoke was no other than *Jesus Christ* himself, the glorified *Son of God*; whom the Almighty *Father*, from the beginning, constituted the Lord, Redeemer, and Governor of his Church in this World; and who will continue to rule and guide it thro' all its Periods and Dispensations; even to the last Judgment, which he will execute upon the whole World. The Voice then gave me in Charge to write down what was now shown, and spoken to me; and to send the seve-

ing, faith the Lord, which is, and which was, and which is to come, the Almighty.

9 I *John*, who also am your brother, and companion in tribulation, and in the kingdom and patience of *Jesus Christ*, was in the isle that is called *Patmos*, for the word of God, and for the testimony of *Jesus Christ*.

10 I was in the Spirit on the Lords day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto *Ephesus*, and unto *Smyrna*, and unto *Per-gamos*, and unto *Thyatira*, and unto *Sardis*, and unto *Philadelphia*, and unto *Laodicea*.

Chap. I. *the* REVELATION. 7

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks :

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, † and girt about the paps with a golden girdle.

14 His head and *his* hairs were white like wool, as white as snow ; and his eyes were as a flame of fire ;

15 And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

16 And he had in his right hand seven stars : and out

ral Parts of it to the respective Churches of Christians in the *Lydian Asia*, viz. *Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.*

12, 13, 14, 15 & 16. Turning myself in a just Surprise, toward that Part from whence the Voice came, there presented himself to me a Person in human Shape * ; but of an Appearance inexpressibly glorious and majestic. His Garb resembled, but far surpassed, that of the greatest Monarch or High Priest in his Imperial or Sacerdotal Robes ; his Head had a Splendor that bespoke a truly divine Power ; his Eyes a Brightness that discover'd a piercing Knowledge ; his lower Parts seemed to be all Strength and Beauty ; his Voice was a Mixture of Terror and Sweetness ; and his Face had every Thing in it that raises Reverence, Astonishment, and Delight in the Beholder. Lastly, From his Mouth there appeared to come a sharp two-edged Sword as an Emblem of the Justice of his Government, and the Efficacy and Power of

B 4

his

* *One like the son of man*] Described here in much the same Manner as in *Dan. x. 5, 6.*

† *Girt about the paps.*] The Jewish High Priest, of whom Christ was the Antitype, always wore his Pontifical Girdle about his Paps ; which the Jews thought he was obliged to, from that Command in *Ezek. xlv. 18. He shall not be girded by any thing which causeth sweat,*—[but, as the *Marginal Reading* is, more truly,] *about the sweating Places ;* which the *Chaldee Paraphrase* expresses thus, *He shall not be girt about the Loins, but about the Heart.*

his † *Word* and *Commands*. This glorious Person was surrounded with seven golden Candlesticks, or Branches, lighted up; and in his Right Hand he held seven luminous Bodies in the Form of so many Stars.

17 & 18. I fell down, *methought*, quite senseless at the Sight of such a Person; who, in the most condescending Manner, took me up, and recover'd me from my Astonishment; bidding me remember who he was, *viz.* the *Saviour of the World*, who once died for the Sins of it, and now lives for ever, to reward all his true and sincere Followers: And as certain *Priests* and *Officers* of the *Jewish Temple* kept the *Keys*, and were intrusted, some with its *Gates*, others with its *Treasures*; so, in like Manner, *says he*, has God now committed to me, the *Great High Priest of your Profession*, all *Power in Heaven and Earth*; even the Power of unlocking the *Grave*, and raising all good Christians to an immortal and happy Life.

19. He then repeated his Charge to me of writing down this, and all the following *Visions*, relating either to the present, or future Conditions of the Christian Churches; and to commit them to Posterity.

of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead: and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I am he that liveth, and was dead; and behold, I am alive for evermore, Amen: and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter,

20 The

† Ver. 16. *A sharp two edged sword.*] St. John follows here (and indeed every where else) the Language of the ancient *Prophets*. Thus *Isaiab* describes *Jesus Christ*. *He shall smite the Earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked* That is to say, Govern the World by his Power, and Convert it by his *Word* and *Gospel*. *Isai. xi. 4.* And again, *Isai. xlii. 4.* *He shall set judgment in the earth.* And again, *xlix. 2.* *He hath made my mouth as it were a sharp sword.*

Chap. II. *the* REVELATION. 9

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

20. And, for your clearer understanding of the Whole, *says he*, take the Meaning of those *two* principal Emblems you now see, *viz.* the *Candlesticks*, and the *Stars*; the *former* of them signify the several *Christian Churches*, in their several *States*, and *Conditions*, either as *primitive Churches* only, or as *Societies of Men*, in general, *professing Christianity*, during the whole Course of this present World; of which these *seven*, you are particularly to write to, are a *Sample* and *Representation*; and the *latter*, (the *Stars*) denote the *Ministers, Pastors*, and chief *Guides* of the Churches, (as *Representatives* of their whole Flocks) who are wont to be called, in the *Jewish Language*, the *Angels of the Churches*.

C H A P. II.

The Epistles to Ephesus, Smyrna, Pergamos, and Thyatira. Prophetic Warnings and Denunciations against diverse Vices and Corruptions already begun in the Christian Church; and foreseen as growing to greater Degrees in future Times. Exhortations and glorious Promises to such as remain uncorrupted, and steady to the true Faith, and Worship of God.

I **U**Nto the angel of the church of Ephesus, write, These things saith he that holdeth the seven stars in his right hand,

EXIST. I.] 1. **T**O the Ministers and Christian People of Ephesus write thus. "Give
" a diligent Ear to what is now said
" to you by *him* who is the heavenly Ruler, Protector, and Guide
" of all them that bear Rule in his
" Church;

“ Church ; the *Saviour*, whose di-
 “ vine Presence is ever with all his
 “ faithful Servants, to support them
 “ in Distress, and reward them for
 “ every Virtue, and every Instance
 “ of suffering for his Truth. ”

2 & 3. “ I perfectly know what
 “ has been hitherto your general
 “ Conduct in the Christian Life ;
 “ how diligent you have been in dis-
 “ covering false and hypocritical
 “ Teachers ; and how zealously you
 “ have abhorred them, and their
 “ Doctrines. I have observed all
 “ the Pains you have taken to pro-
 “ mote the true Religion ; and with
 “ what generous Patience and Stea-
 “ dinels many of you have suffered
 “ for it. And, upon the whole, I
 “ own you deserve the Character
 “ of a *Primitive* and *Apostolic*
 “ Church. ”

4. “ But, of late, amongst many
 “ of you at least, I take notice that
 “ this Zeal is much abated ; a Cold-
 “ ness and Indifference, about these
 “ Matters, seems to be prevailing
 “ amongst them. 'Tis high Time
 “ to warn you of this dangerous
 “ Fault. ”

5. “ Consider then, how shameful
 “ a Thing it is for *Christians* once so
 “ eminent in the glorious Cause of
 “ Truth, to suffer themselves to be
 “ exposed to the Delusions of Error
 “ and Falshood. Let every one put
 “ his helping Hand toward restoring
 “ your former Courage, and Con-
 “ cern for my Holy Religion. Do
 “ it in due Time ; for a Delay may
 “ introduce that Degree of Corrup-
 “ tion, which, in the Course of just

who walketh in the
 midst of the seven
 golden candlesticks ;

2. I know thy
 works, and thy la-
 bour, and thy pa-
 tience, and how
 thou canst not bear
 them which are e-
 vil : and thou hast
 tried them which
 say they are apost-
 les, and are not :
 and hast found them
 liars :

3 And hast born,
 and hast patience,
 and for my names
 sake hast laboured,
 and hast not fainted.

4 Nevertheless,
 I have *somewhat* a-
 gainst thee, because
 thou hast left thy
 first love.

5 Remember there-
 fore from whence
 thou art fallen, and
 repent, and do the
 first works ; or else
 I will come unto
 thee quickly, and
 will remove thy
 candlestick out of
 his place, except
 thou repent.

Chap. II. *the* REVELATION. 11

6 But this thou hast, that thou hastest the deeds of the Nicolaitans, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

“ Providence, may end in the Ruin
“ of your whole Church. ” *

6. “ One particular, indeed, I
“ have still to commend you for,
“ that you continue to abhor the vi-
“ cious and impure Practices of the
“ † *Nicolaitan* and other Heretics,
“ which are the most contrary, of
“ all things in the World, to my Re-
“ ligion. ”

7: “ But let what I have said be
“ a Warning to all those Christians,
“ amongst whom, at any Time, a
“ Zeal for God’s Truth, and for the
“ pure Doctrines of Christ, shall be-
“ gin to slacken and decay. Let the
“ *first* and *best* of Christian Churches
“ remember, they are in a State of
“ Trials and Temptations, and are
“ liable to Corruptions, both of
“ Faith and Practice, by the Arti-
“ fices,

* *And will remove thy candlestick out of his place.*] This Threat upon this, and the other *Eastern* Churches, was fulfilled, says the learned *Vitrina*, partly by the Persecutions under *Decius*, *Gallius*, and *Valerian*; but more eminently afterward by the *Saracens* and *Turks*: Those once famous and populous *Cities* of the *East* having now, for a long Time, become loan-some and almost desolate *Villages*; and the few ignorant and superstitious *Christians* dwelling in them labouring under the severe Yoke of *Turkish* Government. See also Dr. *Prideaux*, Pref. to the Life of *Mahomet*; and Dr. *Smith* of the *Greek Churches*.

† Who this *Nicolas*, the first Author of this impure Heresy was, I shall not take upon me to determine. Of the Heresy itself see my Pref. to 1 Epist. of St. *John*, with the Notes there: Mr. *Mede* Comment. in Apoc. Book V. Chap. 7. and *Ireneus* for more Particulars about it. But, indeed, it were worth considering, whether the Word in the Text is intended to denote any Heresy derived from one *Nicolas*, or be not rather a mere *Technical* Word, denoting a wicked Set of Men, like those of *Jezebel*, and *Balaam* in these Chapters. Let the Reader see the *Acta Eruditorum*, as quoted in the *Memoirs of Literat.* for the Month of *August* 1712; as also Dr. *Mure* on these seven Epistles; and *Vitrina* upon this Passage.

“ fices, or the Violences of wicked
 “ Men. To stand firm against these
 “ Attempts, and to recover speedily
 “ from any mischievous Errors, they
 “ may be drawn into, is the very
 “ Condition of their Prosperity in
 “ this Life, and of their Reward in
 “ Heaven in the next. ”

EPIST. II.] 8. To the Pastors
 and People of SMYRNA write.
 “ Attend well to the comfortable
 “ Words of your heavenly Master,
 “ whom God has appointed to be
 “ the *original* Lord, the continual
 “ Preserver, and at *last* the righteous
 “ Judge of Mankind. ”

9. “ I perfectly know, and ten-
 “ derly consider the Persecutions you
 “ endure; the poor Condition you
 “ are now in; and which many
 “ succeeding Christian People after
 “ you will undergo, for the Sake of
 “ my Name and Religion. I con-
 “ tinually have in View the steady
 “ Patience wherewith you all sup-
 “ port your Hearts under it. But,
 “ Poor as the World may think you,
 “ your Love to God, and your vir-
 “ tuous Qualities, are the truest
 “ Riches. And as I thus think of
 “ you with the Thoughts of a good
 “ Saviour, and a bountiful Reward-
 “ er; so I do, with just Indignation,
 “ observe the many *false Christians*
 “ there are amongst you; who are
 “ like those *Jews*, that are only so
 “ *outwardly*, and in Name; but have
 “ none of the Virtues of a true *Isra-*
 “ *elite*. For so these pretended
 “ *Christians* are your very *Persecu-*
 “ *tors*; and, instead of the Follow-
 “ ers of *Christ*, are in their Lives

8 And unto the
 angel of the church
 in Smyrna, write,
 These things saith
 the first and the last,
 which was dead,
 and is alive;

9 I know thy
 works, and tribula-
 tion, and poverty,
 (but thou art rich)
 and *I know* the blas-
 phemy of them
 which say they are
 Jews, and are not,
 but *are* the synago-
 gue of Satan.

Chap. II. *the* REVELATION. 13

“ and Practices the Children of the
“ *Devil.* ”

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

10. “ I foresee the Hardships that
“ will befall you for my Sake; and
“ that there will be no less than *ten*
“ *Seasons* or else *Years* * of bloody
“ Persecution, which my Disciples
“ must run through in the following
“ Ages, by the Instigation of wicked
“ Men, the instruments † of *Satan*. But let no Christian’s Heart
“ fail him; let him not imitate the
“ Cowardice of those, who throw
“ up the Hopes of another Life for
“ Ease and Safety in this. Let them
“ remember, that Suffering is the
“ Christian’s Trial, and, as it were,
“ his Field of Honour; and that, if
“ he comes off with Victory, he is
“ certain of the future and immortal
“ Crown. ”

11 He that hath an ear, let him hear what the Spirit saith unto the churches, He that overcometh, shall not be hurt of the second death.

11. “ Let this then be the Cordial
“ to all persecuted Christians, to all
“ who suffer for Conscience Sake, in
“ any Time and Age. The Spirit
“ of Truth itself promises, that such
“ as courageously die for the true
“ Faith shall not only escape the
“ Punishment of Sinners in the future
“ State, but shall have a glorious
“ ous

* Ver. 10. *Ten days.*] See Ch. vi. 9, 10. And *Note*, That the Generality of Interpreters, who hold St. *John* to have written his Revelation not till *Domitian’s* Reign, refer these *ten days* (i. e. *Years*) to the particular Persecution begun by that bloody Emperor *Dioclesian*, and carried on by his Successors, for *ten Years*. But if we judge, with Sir *Isaac Newton*, that this Book was written *very early* in the Apostolical Time; then the *Ten Days* signify all the *Ten Seasons* or *Times* of *Heathen* Persecutions. I have express’d it both Ways, leaving every Reader to his own Judgment. See Sir *Isaac Newton’s* *Introduct.* to *Observ. on Apoc.* and Dr. *More Myst. Iniq.* p. 213—216.

† Ibid. *The Devil*, or ὁ Διάβολος, *The false Accuser.*

ous Part in the *First Resurrection*.
See Chap. xx. 4, 5.

EPIST. III.] 12. To the Church of
PERGAMOS write after this Manner.
“ Be assured that this Message comes
“ from him, whose Judgments, both
“ toward the Righteous and the
“ Wicked, are perfectly just; and
“ whose Laws and Commands are
“ truly powerful. ”

13. “ I keep a watchful Eye upon
“ your Behaviour, and mercifully
“ consider the Circumstances you la-
“ bour under: the same that will
“ befall many more of your Suc-
“ cessors in the several Times of the
“ Church; when, and wheresoever
“ the great Enemy of God’s King-
“ dom, and his Instruments, shall
“ prevail to bring upon true Christi-
“ ans great Temptations * and Per-
“ secutions. I observe with Plea-
“ sure, what a Stand you have made,
“ and how steady you have been to
“ my Profession under these severe
“ Trials. And particularly in that
“ Heat of the Persecution amongst
“ you, when that good Christian *An-
“ tipas* died a Martyr. A noble Ex-
“ ample, a true Pattern for all them
“ that shall hereafter struggle with,
“ and conquer the Corruptions that
“ wicked and diabolical Powers will
“ introduce into the Christian Reli-
“ gion! ”

14. “ Thus far you have done
“ well, and bravely. But there is
“ a Crime, or two, amongst you,

12 And to the
angel of the church
in Pergamos, write,
These things saith
he, which hath the
sharp sword with
two edges,

13 I know thy
works, and where
thou dwellest, *even*
where Satans seat
is: and thou hold-
est fast my name,
and hast not denied
my faith, even in
those days wherein
Antipas was my
faithful martyr, who
was slain among
you, where *Satan*
dwelleth.

14 But I have a
few things against
thee, because thou
hast

* Ver. 13. *Where Satan’s Throne is.*] *Arethas*, as quoted by
Dr. Mill, says, Θεόνον τῆ Σατανᾶ τὴν πέργαμον καλεῖ, ὡς κα-
τείδωλον ἔσαν ὑπὲρ τὴν Ἀσίαν πᾶσαν. St. John calls *Perga-
mos The Throne of Satan*, as being more addicted to Idolatry than
any other City of Asia.

Chap. II. *the* REVELATION. 15

hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

13 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the hidden

“ that loudly call for a severe Re-
 “ proof. [And the same will be the
 “ Case of many that will succeed
 “ you,] *viz.* First, that Numbers
 “ of you are guilty of Prevarication,
 “ and sinful Compliances with the
 “ Corruptions of your Times. They
 “ own them to be Falsities, and De-
 “ pravities of Doctrine and Worship;
 “ but still fall in with them in *Prac-*
 “ *tice*, for fear of certain temporal
 “ Inconveniencies; to the great
 “ Scandal of more conscientious
 “ Christians, and to the ensnaring of
 “ Weak ones into the like Offences:
 “ Which is to act the Part of the
 “ wicked *Balaam*; who, tho’ he
 “ did not attempt to draw the *Isra-*
 “ *elites* into Idolatry by *plain Words*,
 “ did it by *Stratagem*. ”

15. “ The *other* Crime amongst
 “ you is, that some of you are fallen
 “ into the leud and impure Practices
 “ of the *Nicolaitan*, and other *He-*
 “ *retics*: which I perfectly abhor,
 “ and cannot but severely punish. ”

16. “ Wherefore exert all your
 “ best and speediest Endeavours to
 “ correct these Enormities. For o-
 “ therwise you will, in the Course
 “ of divine Providence, be dreadful
 “ Sufferers by it. And as for those
 “ Dissemblers, and vicious Persons
 “ amongst you; such of them as
 “ my Word and Threatnings will
 “ not reform, my Judgments shall
 “ destroy. ” See Chap. i. 16.

17. “ Let all Christians then, who
 “ have any serious Regard to their
 “ Profession, take this divine Warn-
 “ ing against all hypocritical Preva-
 “ rications; against all imprudent
 “ and sinful Compliances with the
 “ Cor.

“ Corruptions, Superstitions, or any
 “ immoral Practices of the Times
 “ they live in. Let them remember
 “ that the faithful and courageous
 “ Christian, the Man of Simplicity
 “ and Integrity, is the only Person
 “ for whom are laid up the Pleasures
 “ of a good Conscience in this
 “ World, * and the Joys of another ;
 “ whom *Christ* will justify † at the
 “ great Day of Judgment ; and to
 “ whom he will give the Name and
 “ Character of a true Servant of
 “ God, and a Member of his King-
 “ dom ; of the Glories and Blessings
 “ whereof none can have any Relishi
 “ and true Notion, none can be a
 “ Partaker, but such as are like him
 “ in Faith, Virtue, and Christian
 “ Perseverance. ” See Chap. iii. 12.

EXIST. IV.] 18. Charge the Bi-
 shops, and their Christian Flocks in
 THYATIRA, to lay to Heart what you
 now say to them, from me their great
Saviour ; who has been described as a
 Governor of piercing Foresight, and
 all discerning Providence ; ‡ of Con-
 stancy, and Purity in all his Dealings

mannâ, and will
 give him a white
 stone, and in the
 stone a new name
 written, which no
 man knoweth, sa-
 ving he that recei-
 veth it.

18 And unto the
 angel of the church
 in Thyatira, write,
 These things saith
 the Son of God,
 who hath his eyes
 like unto a flame
 of fire, and his feet
 are like fine brass ;

19 I

* Ver. 17. *The hidden Manna.*] Christ calls himself *the true Man-
 na*, the bread which came down from heaven. John vi. 32, 33. And
 St. Paul says, Coloss. iii. 3. The Life of future Happiness, pro-
 mised to good Christians, is hid with Christ in God. Hid, and
 kept safe, as the most precious Treasures are hid. The Ex-
 pressions are a plain Allusion to the Pot of *Manna* that was
 laid up in the Ark. Exod. xvi. 33. Where it was kept intire,
 safe, and uncorrupted, as a sure Memorial and Pledge of God's
 Favour, Blessing, and Protection to that People.

† Ibid. *I will give him a white stone.*] This is an Expression
 alluding to the Custom of the Grecians, who, in their Courts
 of Judicature, when a Man was acquitted, gave him a white
 Stone ; and when he was condemned, or cast in a Trial, gave
 him a black one. See Dr. Hammond in Loc. Ovid. Met.
 Lib. 15. Ver. 41, 42.

‡ Chap. I. 14, 15.

both with his faithful Servants, and toward the Enemies and Persecutors of his Church.

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

19. Tell them, “ I have fully ob-
“ served the pious Regard of many
“ amongst them toward the true
“ Christian Principles; and their
“ courageous Sufferings for their
“ Adherence to them. I foresee also
“ that in theirs, and the succeeding
“ Times of the Church, these Perse-
“ cutions, and the Patience of good
“ Christians under them, will in-
“ crease, and be more signal and re-
“ markable. ”

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth her self a Prophetess, to teach and to seduce my servants, to commit fornication, and to eat things sacrificed unto idols.

20. “ But there is *one* thing;
“ (and a great one it is) which
“ too many of you are guilty of;
“ and they are but a Sample of the
“ greater Numbers, that will be
“ blameable for the same thing in the
“ following Ages. There are noto-
“ rious Corrupters of the Christian
“ Faith and Worship got into the
“ Church; Persons that assume the
“ Character of *inspired Teachers*,
“ and set up for *infallible* Oracles of
“ divine Truths; but who, at the
“ same time, by deceitful Arts of false
“ Reason, and the Shews, and pom-
“ pous Formalities of Religion, se-
“ duce Christians into the grossest
“ Superstitions, Impurities, and *Ido-*
“ *latries*; * and stir up others to a-
C “ buse

* V. 20. *To eat things offer'd unto idols.*] This is a Phrase whereby any *idolatrous Worship* is often described in Scripture: the *Part* being put for the *Whole*. So *eating upon the mountains* is used *Ezek. xviii. 6, 15.* For a Plenty of this kind of Expression the Reader may consult *Glossus. Philog. Sac. p. 1373.* And thus the Infidelity, Perverseness, Superstition, and Vice of both *Jews*, and *corrupt Christians*, are described by *Isaiab* [lxv. 2, 3, 4.] in the Characters of *Heathen Idolatry*, viz. *Necromancy, eating Swines Flesh, &c.* as the learned *Vitringa* on that Passage very judiciously observes, as also on lxvi. 17. of that Book.

“ buse and persecute all that will not
 “ conform to them ; as *Jezebel* * did
 “ King *Abab* against the true Wor-
 “ shippers of God. These might be
 “ prevented much more than they
 “ are ; but too great a Number of
 “ you suffer them to go on, and take
 “ little Notice of them ; while, by
 “ due Courage and Spirit, they might
 “ be check’d and suppress’d. ”

21. “ These Depravers of the
 “ Christian Doctrine have had Ar-
 “ guments and Time enough to be
 “ convinced, by the Gospel Pre-
 “ cepts, and the good Examples of
 “ the sound and better Part of your
 “ Church ; but your pious Endea-
 “ vours are lost upon them. And so
 “ it will be in the future Times of
 “ the Church, when such Corrupti-
 “ ons shall come to a greater heighth.

22 & 23. “ But let all such Apo-
 “ state Christians know that, in the
 “ due Course of my Providence, I
 “ shall pull down their Pride, and
 “ severely chastise them and all their
 “ idolatrous Adherents ; † and that in
 “ so exemplary a Manner, that all
 “ the Christian World shall see, I
 “ judge not of the Goodness of any
 “ Societies of Christians by their

21 And I gave
 her space to repent
 of her fornication,
 and she repented
 not.

22 Behold, I will
 cast her into a bed,
 and them that com-
 mit adultery with
 her into great tri-
 bulation, except
 they repent of their
 deeds.

23 And I will
 kill her children
 with death ; and all
 the

* The Woman *Jezebel*.] Many good *Manuscripts* read it *γυναικα σου*, thy *Wife Jezebel*. And so do all the ancient Writers, who take this Woman to have been *Wife* to the *Bishop* of *Thyatira*, as *Grotius* observes.

† Ver. 23. *And I will kill her children*.] This Expression has a plain Allusion to the Destruction of *Abab's* Children. 2 *Kings* x. 1, &c. as the foregoing Verse has to the death of *Jezebel*.

And thus is this *Prophecy* remarkably fulfilled ; all Historians and Travellers telling us, that there are now to be seen hardly any the least Remains of this City of *Thyatira*, except a few Stones dug up from its old Ruins—like the *Hands, Feet* and *Skull* of *Jezebel*.

Chap. II. *the* R E V E L A T I O N. 19

the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the ~~rest~~ in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burden.

25 But that which ye have *already*: hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers) even as I received of my Father.

28 And I will give him the morning star.

“ specious Pretences, and shining
“ Outside, and pompous Titles; but
“ by their real Virtues, the Practice
“ of Righteousness, and a sincere
“ Conformity to my true Doctrine
“ and Commands. All shall be
“ forced to confess that I know them
“ thoroughly, see into the inward
“ Hypocrisies of all Hearts; and will
“ judge all Men according to their
“ true Deserts.

24 & 25. “ As to the rest of Christians, who have Courage enough
“ to withstand these Corruptions, and
“ keep themselves clear from the Influence of these Diabolical Delusions, I have nothing farther to say,
“ but only to commend them for their Stedfastness, and exhort them
“ to continue in it; in full Assurance that the Time will come,
“ wherein my Church shall triumph
“ over all these Corruptions and corrupt Men; and wherein all sincere
“ Christians shall meet with a happy
“ and full Reward.

26, 27, & 28. “ For as God the
“ Father hath committed to my
“ Hands the Dominion over Mankind, and, by his *Holy Prophets*,
“ has promised that *all the kingdoms of this World shall be my kingdoms*; all the *Heathen my inheritance*, and the uttermost parts of the
“ earth my possession, &c. [*Dan. vii. 13, 14. Psal. ii. 6, 7, 8, 9.*] So
“ let every Christian assure himself,
“ that whoever overcomes the Temptations, endures the Hardships, and
“ avoids the Corruptions of the
“ Times he lives in; shall be a Member of that happy and glorious
“ Kingdom which *Christ, the true*
“ *Light,*

“ *Light, the bright and morning*
 “ *star, shall enlighten with all Truth,*
 “ adorn with the Fulness of Peace,
 “ and every Instance of Virtue and
 “ true Happiness ; after a compleat
 “ Victory obtained over Superstition,
 “ Idolatry, and Vice. *

29. “ And thus let the whole
 “ Christian World bear Testimony
 “ that the Spirit of God has not
 “ been wanting to give all careful,
 “ and early Cautions, all proper De-
 “ nunciations, and divine Threat-
 “ nings against Seducers, Corrupters,
 “ and arbitrary Imposers, and Perse-
 “ cutors, under the specious Names
 “ of *Guides* and *Governors* in the
 “ Church. As also against all those
 “ whether Princes, Pastors, or Peo-
 “ ple, who shall at any time, neglect
 “ to do their best Endeavours to
 “ withstand these *Antichristian* Pow-
 “ ers, and lose the happy Opportu-
 “ nities afforded by Divine Provi-
 “ dence for *reforming* such Abuses.

29 He that hath
 an ear, let him hear
 what the Spirit saith
 unto the churches.

* Ver. 28. In Ch. xxii. 16. our Saviour calls himself *the bright morning star*. The Phrase seems to be used in a *Political* Sense ; in Opposition to such wicked *Princes* and *Powers* that affected to be, or were falsely or ironically, so called. Thus the king of *Babylon* is stiled *Lucifer son of the morning*, *Isai. xiv. 12.* *Christ*, on the contrary, is the *truly* Great *Potentate* ; the true *Light* of the World ; and will bestow *Light*, and *Power*, and *Victory* to all his faithful and persevering Disciples : This is to *rule*, or be victorious over, the *Nations*, in the two foregoing ver-
 ses ; to be the *ruling star*.

C H A P. III.

The Fifth, Sixth and Seventh Epistles to the Churches of Sardis, Philadelphia, and Laodicea; containing Reproofs and Threatnings, Exhortations and divine Promises, suitable to the Faults or Virtues of these Christian Churches; and applicable to the foreseen States and Conditions of the succeeding Churches in the following Ages and Periods of the Christian World.

I **A**N D unto the angel of the church in Sardis, write, These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

EPIST. V.] 1. **W**Rite the next Epistle as to a Church still more corrupt in Doctrine and Manners than that of *Thyatira*, and let your Style be agreeable to the Condition of the People you write to.

“ Tell the Clergy and People of
 “ SARDIS then, from me, who send
 “ forth all those ministring Spirits *
 “ that minister to them who are
 “ Heirs of Salvation; who am the
 “ Dispenser of all divine *Gifts* and
 “ *Blessings* to the Church of God;
 “ that tho’ their Church makes a
 “ great Figure, and carries a mighty
 “ Name in the World, for Numbers,
 “ and Shew, and Ceremonies; for
 “ Zeal in many external Forms, and
 “ Modes of Worship; and for high
 “ Pretences to Knowledge, Power,
 “ and Preheminence; yet all this is
 “ not to *live* in the Purity of *Chri-*
 “ *stianity*, but to be really *dead* to
 “ all the true Virtue and Power of
 “ it.

C 3

2. “ Be-

* Ver. 1. *The seven spirits of God.* See Note on Chap. i. 4.

2. " Because, with all this pompous Appearance, your Worship is corrupt, superstitious, and idolatrous; and the Practice of Christian Virtue, Humility, Purity, and Charity, are almost quite * lost amongst you. Take speedy Care to reform; or else the little Remnant of Goodness amongst you will be gone, and nothing left you to boast on but a meer Name.

3. " It will highly concern you, and whatever Church else may hereafter be in the like Case, to remember how you were instructed at first by *Jesus Christ*, and his *Apostles*; what Doctrine and Worship they taught; what Precepts they left; and to return to them again. For if you, or any succeeding Churches persist in your vicious Corruptions; I shall take my due Time to come upon you with such divine Judgments as will be unexpected, terrible, and fatal.

4 & 5. " Your Defection from the Christian Truth and Purity is so great, that there are comparatively but few left amongst you free of the gross Stains of your Corruptions. And you of *Sardis* are but a Sketch of a greater *Apostacy* that will be hereafter. But let not the small Number of my faithful Disciples be despised. They will, in God's due Time, increase, and be victorious over all their Adversaries, and Persecutors. And as the *Priests* under the Law were

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in *Sardis*, which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will

* Ver. 2. *Not perfect*, i. e. *exceeding faulty*. See my Note on *Rom. i. 28*.

Chap. III. *the* REVELATION. 23

will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

“wont to be clad in *white*, * to denote the Dignity, Purity, and Honour of their Office, and the full Qualification of their Persons for it; so these Professors of my Religion, who stand the Shock of epide-mical Vice, and gaudy Superstition; they, and they only, shall be the Inheritors of my future and glorious *Kingdom*, † and be declared before God and Angels, and the whole World, as worthy to enjoy its Blessings and Felicities.

6. “Behold! therefore, and acknowledge, all ye *Christians*, of every Time and Period of the *Gospel* Dispensation; what a solemn Lecture is here read to you by the *Holy Spirit*; Not to think yourselves in the safe Way of Salvation, by being the formal Members of any Community, that shines out, and prevails in temporal Grandure, worldly Prosperity, and external

C 4

“Figure;

* Ver. 5. *Shall be clothed in white raiment.*] It was also the Custom of *Princes* to present fine *Garments* to their Favourites, or such as had done them any eminent Services: And the *white* Colour was accounted the most honourable. And, on the contrary, *sordid* and *dirty* Garments were the Tokens of *Sorrow*, *Disgrace*, and *Affliction*.

† Ibid. *The book of life.*] This Phrase is a Figure of Speech taken from the Custom of *Cities*, whose *Freemen* were register'd in a *Book*; and their Names kept in, and struck out, according as their *Behaviour*, in their Observance, or Breach of the *Laws*, was. So far is this Expression, of Men's having *their names written in the book of life*, from signifying any such thing as an *irreversible Divine Decree* for the Salvation of any Man; but indeed quite the contrary. The *Heathens* had a truer Notion of divine Government than this:

*Qui est Imperator Divum atque Hominum Jupiter—
Qui falsas Lites movent—Quiq; in Jure abjurant Pecuniam—
Eorum referimus Nomina Exscripta ad Jovem—
Bonos in aliis Tabulis exscripta habet.*

Plaut. Proleg. in Rud.

“ Figure ; upon the Ruins of moral
 “ Virtue, and the Liberties of Con-
 “ science, and the Rights of Man-
 “ kind. But know, that the future
 “ Rewards of *Christ's Kingdom* are
 “ to be purchased by your generous
 “ Opposition to this Kingdom of
 “ Darkness, Ignorance, and super-
 “ stitious Impieties.

EXIST. VI.] 7. Send this Mes-
 sage of Comfort, and Commenda-
 tion to the pious Clergy and People
 of *Philadelphia*, from me the *Holy*
Jesus, whose Holiness they so care-
 fully imitate in virtuous and good
 Works; from me who am faithful
 and steady to fulfil all Promises to my
 true Servants, and all Threats to the
 Enemies of my Kingdom; who, in
 like Manner as *Eliakim* was the Stew-
 ard over the Family and Palace * of
 King *David*, am the Lord and Go-
 vernor of God's whole Church; di-
 recting, preserving, and ruling all
 that are in it according to my good
 Providence, Wisdom, and Pleasure.

8. “ Tell them, I look upon them
 “ to be what their Name signifies,
 “ viz. a Society of Christians emi-
 “ nent for their Faith, Charity, and
 “ good Works; Lovers of God, and
 “ remarkable for Affections towards
 “ one another. That 'tis they now,
 “ and such as they hereafter, that
 “ shall promote and advance my
 “ Kingdom of Righteousness against
 “ all the Opposition of deceitful and
 “ impious Men. That tho' † com-

7 And to the an-
 gel of the church
 in Philadelphia ,
 write, These things
 saith he that is holy,
 he that is true, he
 that hath the key of
 David, he that o-
 peneth, and no man
 shutteth; and shut-
 teth, and no man
 openeth:

8 I know thy
 works : behold, I
 have set before thee
 an open door, and
 no man can shut it :
 for thou hast a little
 strength, and hast
 kept my word and
 hast not denied my
 name.

9 Be-

* Ver. 7. *Esai.* xxii. 22.

† V. 8. *For thou hast a little strength. Gr. Tho' thou hast but a little strength.* The Particle *ὅτι* here answering to *ᾧ* in the *Heb.* So does *καὶ* signify yet, as may be seen in *Noldius* and *Glassius*.

Chap. III. *the* R E V E L A T I O N. 25

9 Behold, I will make them of the synagogue of Satan (which say they are Jews, and are not, but do lie) behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly : hold that fast which thou hast, that no man take thy crown.

12 Him that overcome, will I make a pillar in the temple of my God, and he shall go no more out : and I will write upon him the name of my God,

“ paratively their Numbers may be
“ but small, yet their Courage and
“ Perseverance is such as shall, in
“ God’s due Time, prevail toward
“ that noble and great End.

9. “ That a Day will come when
“ all hypocritical, perverse, and per-
“ secuting Teachers shall be van-
“ quished and confounded by the
“ Doctrine and Examples of the
“ *Philadelphian*, i. e. sincere Christi-
“ ans; and forced to own that God
“ is their Saviour, and *Jesus Christ*
“ their powerful and gracious Pro-
“ tector. *Isai. lx. 11--14.*

10. “ And tho’ there is still to be
“ expected terrible and bitter Trials
“ upon the faithful; yet these are de-
“ signed only to advance the Ho-
“ nour, and brighten the Virtues of
“ the truly patient and sincere; whom
“ I will enable to withstand them,
“ and, at last, to be victorious over
“ all my spiritual Enemies.

11. “ Let no persecuted Christian
“ think it *long* before this great
“ Work is done. I will assuredly
“ and unexpectedly appear the Deli-
“ verer of my Church, the King of
“ a glorious and perfect Kingdom,
“ in the proper Season appointed by
“ Divine Wisdom. Let every one
“ therefore hold fast his Integrity, and
“ not lose his Reward at that glori-
“ ous Time of Recompence.

12. “ Support and comfort their
“ Hearts with this faithful *Promise*,
“ that as the Pillars of a sumptuous
“ Temple are both the Strength and
“ the Ornament of it, so shall all
“ who steadily suffer for my Name,
“ and overcome the Lusts and Temp-
“ tations of this World, be esteemed
“ worthy

“ worthy to be Members of my fu-
 “ ture Church triumphant and glori-
 “ ous : wherein they shall remain in
 “ uninterrupted Felicity, as they have
 “ been the Honour and Ornaments
 “ of it in the present State of Trial.
 “ And as it has been the Custom to
 “ engrave upon the Pillars of lofty
 “ Buildings the Names and Archieve-
 “ ments of illustrious Personages ; so
 “ shall these my true Servants be
 “ characterised with the noblest and
 “ happiest of all Titles, such as, *ser-*
 “ *vants of the living and true God ;*
 “ *Members of his heavenly kingdom ;*
 “ *saints of Jesus Christ, who is called*
 “ *King of kings, and Lord of lords. **

13. Hereby then let the Christians
 of all Ages of the Church know, and
 remember, that the Divine Love,
 Favour and Protection will never
 fail to accompany such as preserve
 themselves in Integrity and Virtue of
 Life : that to oppose spreading Cor-
 ruptions, and to promote a *Reforma-*
tion of all false Doctrine and Wor-
 ship, has all the foregoing Promises
 annexed to it ; and lays a Foundation
 for their certain Felicity in the future
 and glorious Kingdom of their Lord
 and Master.

EPIST. VII.] 14. But to the Pa-
 stors and Church of the *Laodiceans*
 write in a Strain quite different from
 that to the *Philadelphians*. Send them
 these severe Reproofs, and good Ad-
 monitions, from me who brought them

and the name of the
 city of my God,
which is new Jeru-
salem, which com-
eth down out of
heaven from my
God : and I will
write upon him my
new name.

13 He that hath
 an ear, let him hear
 what the Spirit saith
 unto the churches.

14 And unto the
 angel of the church
 of the *Laodiceans*,
 write, These things
 saith the Amen, the
 faithful and true
 witness,

* V. 12. *I will write upon him my new Name.* These Expressions
 are taken from the Prophet *Isaiab* lxii. 2, 12. *And thou [speak-*
ing of the Reformed Church of God] shall be called by a new
name which the mouth of the Lord shall name, viz. The holy people,
the redeemed of the Lord.

Chap. III. *the* R E V É L A T I O N. 27

witness, the beginning of the creation of God;

the true Doctrine from Heaven, and sealed it with my Blood for their Redemption; who am ever faithful, and will be so in the Promises and Threats I now pronounce to them. Who am he by whom God made all Things; * and whom the Father hath constituted sole Lord, and Judge over his whole Church.

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

15. " Tell them I perfectly see in
" what a Temper and Condition they
" are with respect to their Christianity, viz. in a strange Indifference,
" and Unconcern about the true
" Ends and Purposes of it upon their
" Hearts and Practices. Methinks
" it were better that they had no
" Knowledge or Understanding at
" all of the Truth, than to frustrate
" all the good Uses of it by a careless and unholy Course of Life.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth:

16. " This Temper, if it once
" grows epidemical, and remains
" unreformed, will render yours, or
" any other Church, perfectly odious
" to me the great Example of Truth
" and Virtue; and cause me to cast
" you off with the utmost Indignation, and Aversion.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

17. " But the Generality of you,
" I perceive, have quite another Sentiment as to their spiritual State.
" For, because they have got rid of
" the grosser Corruptions, and superstitious Doctrines of others; are
" sounder in Worship, and superiour
" in speculative Knowledge; are
" free of all arbitrary Dominion
" over Consciences; delivered from
" Persecution; and live in Peace,
" Security

* Ver. 14. *The beginning of the creation of God.* See my Note on Gen. xlix. 3: and Coloss. i. 13—19.

“ Security and Plenty ; they con-
 “ clude that these all are sufficient
 “ Tokens of the Favour of God, and
 “ of a safe and effectual Religion.
 “ While, all this Time, for want of
 “ Zeal to promote the Light they
 “ enjoy, and the due Improvement
 “ of it in the Graces and Virtues of
 “ the Christian *Practice* ; they are
 “ spiritually miserable in their pre-
 “ sent Condition, and in their future
 “ Prospect ; blind in their Notions
 “ of saving Religion, and destitute
 “ of all Claim to the Gospel Promi-
 “ ses.

18. “ Take my speedy and tender
 “ Advice. If you would be rich
 “ indeed, learn what real Happiness,
 “ and true Riches consist in. Not
 “ in the mere external Advantages
 “ of Learning and Knowledge ; not
 “ in bare regular Forms of Worship,
 “ or Soundness of *Profession* ; but in
 “ the *practical Use* of all these, to-
 “ ward inward Purity of Heart, the
 “ due Government of the Mind, and
 “ on universal Holiness of Conversa-
 “ tion. This is the noble Purpose
 “ of my *Gospel* ; 'tis this alone that
 “ is the *pearl of great price* ; the ab-
 “ solutely pure *gold* ; which ought
 “ to be purchased at any Rate.

19. “ Look upon these earnest and
 “ severe Rebukes as a Testimony of
 “ a divine Love I still bear toward
 “ you, as Professors of my Religion.
 “ Let them work your Minds up to
 “ a warmer Concern for true Chri-
 “ stianity ; and to prevent such
 “ Judgments from falling on you,
 “ which, in the Course of Nature,
 “ and of Divine Providence, will be
 “ the Consequence of a general Dis-

18 I counsel thee
 to buy of me gold
 tried in the fire,
 that thou may-
 est be rich ; and
 white raiment, that
 thou mayest be
 clothed, and ~~that~~
 the shame of thy
 nakedness do not
 appear ; and anoint
 thine eyes with eye-
 salve, that thou
 mayest see.

19 As many as I
 love, I rebuke and
 chasten : be zea-
 lous therefore, and
 repent.

Chap. III. *the* R E V E L A T I O N. 29

20 Behold, I stand at the door, and knock; If any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

“ regard to the Interests of Truth
“ and Virtue in any People.

20. “ Bear witness, that I have
“ bestowed upon you the Means of
“ Truth, the Advantages of Reformation, and all sufficient Time,
“ and Encouragement to Repentance. They who, at any Time,
“ make a wise Improvement of these
“ Favours, they, and they only are
“ my Friends, my Brethren, my Disciples, and beloved *Church*.

21. “ They who laboriously raise
“ their Hearts above that Love of
“ temporal and outward Things,
“ which is the Cause of this Lukewarmness in true Christian Piety;
“ they who get the Mastery over this
“ and other Temptations to Impiety
“ and Vice; they shall be esteemed
“ worthy of the highest Character in
“ my Kingdom of compleat Righteousness upon Earth; and shall
“ hereafter share with me in the celestial Glories of that Kingdom
“ which the supreme Father hath
“ bestowed upon me.

22. “ Let this be received then as an
“ universal Warning to Christians, and
“ to Christian Churches, whose Reformation * from the false and superstitious Doctrines of former Times;
“ whose Deliverance from Persecution for Conscience sake; and
“ whose outward Peace and Prosperity; instead of being thankfully
“ improved into a more zealous Love
“ of

* I cannot here omit observing, that the pious and learned *Vitringa* applies these Characters of the *Laodiceans* to the *Protestant Churches* of these latter Times; and that the Reflections he makes upon, and the Comparisons he draws between them, are exceedingly pathetic and instructive.

“ of Christian Truth, a Spirit and Cou-
 “ rage to propagate it, and a Care to
 “ gain it Honour and Reputation in
 “ the World by the Exercise of all
 “ practical Virtues; terminates only
 “ in a soft Indolence, and loose In-
 “ difference to all true Principles, and
 “ a Disregard to Purity and Holiness
 “ of Manners; Let them hence learn
 “ the Danger of such a Condition, and
 “ the Divine Judgments that await
 “ such a People.

And thus, *let him that hath an ear,*
 i. e. [all that have any sufficient un-
 derstanding] *hear* [i. e. well consider
 and remember] *what the Spirit saith*
unto the churches [i. e. to these *Asian*
 churches, and in them, to the Churches
 of all the succeeding Ages of
 Christianity.

C H A P. IV.

The Scene and Theatre of the following Visions, a Temple; which, in it's Form, Furniture, Attendants, and Services, [all described in Figures taken from the Jewish Temple, and Service, and agreeably to the Prophetic Language, and Visions,] is designed to be an Image of the Christian Church. God, upon a glorious Throne, is the supreme Governour of this Church, and Director of all the Events that are to befall it.

1 **W**HEN I had received the foregoing Instructions, how to warn, reprove, and comfort the *Christian World*, in the seven *Epistles* to the Churches; the holy Spirit proceeded to reveal to me the great

1 **A**FTER this I looked, and behold, a door *was* opened in heaven: and the first voice which I heard, *was*

as

Chap. IV. *the* REVELATION. 31

as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Events that should befall it, and the Empire of *Rome* in which it was contained; all still in the Way of *Vision*, and Emblematic Representations of Things, divinely impressed upon my Imagination. And, to render these Visions the more familiar and clear to my Mind, the grand *Scene* and Theatre of them all was, *methought*, a vast and glorious *Temple*; in much the same Manner, and Form as the Jewish *Tabernacle* of old, and the *Temple* of *Solomon* afterward.* I was to enter it at the *Eastern Gate*, from whence I could see up to the *Western End* of the whole Building. There a Voice, like that in the former Vision [Chap. i. 10.] was directed to me; bidding me come forward, and hear the great Things of *Futurity*.

2 And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat, was to look upon like a jasper, and a sardine stone: and there *was* a rainbow round about the throne, in sight like

2, & 3. At the furthest End of this Place, [answering to the *most Holy Part* of the *Jewish Temple*,] appeared a glorious *Throne*, [as the *Ark* and the *Cherubims* were stiled *God's Throne*, in the *Jewish Scriptures* of the old Testament,] upon which sat a Person of inexpressible Majesty; surrounded with a Brightness of Glory, whereof the shiningest *Rainbow* is but a faint Resemblance. All which was intended to signify, that the same all-wise,

* Ver. 1. Thus the antient Prophets received their divine *Visions* (or Revelations) as it were in the *Temple*. *Isai. vi. 1, &c. I saw the Lord sitting upon a Throne, (the Ark) high and lifted up, and his Train [of Glory] filled the Temple, &c.* And *Jer. xvii. 12.—A high Throne the Place of my Sanctuary.* And *Ezek. xliii. 7. My Throne—Where I will dwell in the Midst of the Children of Israel.* And the many great Things spoken of the *Christian Church*, in the *Letter* or *Last Days*, are dressed out in Figures taken from the *Temple-Service*, and the ancient Constitution of the *Jewish Nation*. See our learned *Bishop Chandler* *Def. Christian: Vol. I. P. 159, 160.*

wise, just, and omnipotent God, who formerly manifested his divine Presence in the *Jewish Temple*; does now make the *Christian Church* his peculiar Temple, and presides over it, governs and directs all the Events befalling it, in Wisdom, Mercy, Justice, and Righteousness. The Rainbow around him being a Token of his Mercy, and Faithfulness to *Christians*, as it was originally to all Mankind after the Flood. Gen. ix. 9,--17.

4. Twenty four Elders, seated about this illustrious Throne, [answering to the twenty four Heads of the Courses of the *Jewish Priests*] were to signify the Ministers and Pastors of the New Testament. These appeared clad in *White*, to denote the Sacredness of their Function, and the Purity of Life to which they are so strictly obliged. And their Heads had Crowns on them; to shew their Superiority above *Jewish Priests*; because *Christ* has made them a *Royal Priesthood*. [1 Pet. ii, 9. *Kings and priests unto God*, Revel. v. 10.]

5. From this Throne also, methought, I heard, and saw all those terrible Representations of Lightnings, Thunders, and Voices; whereby, in the ancient Scriptures, * the Presence of God was wont to be attended. [Or else, perhaps, such loud Musick, Vocal, and Instrumental, and such Light of Fire, as was usual from the Voices of the *Priests* and *Levites*, and the Flames of the Altar, on the Jewish *Feaw* of † *Tabernacles*.] In this Place also there were seven large

unto an Emerald,

4 And round about the throne were four and twenty Seats: and upon the Seats I saw four and twenty Elders sitting, clothed in white raiment: and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thundrings, and voices: And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And

* Exod. ix. 23. xix. 16.

† So Sir Isaac Newton explains it,

Chap. IV. *the* REVELATION. 33

Lamps or *Lights*, burning in Sight of the Throne, [answering in Number to the *Tabernacle Candlestick* with it's seven *Lights*] which here were intended, either as in Chap. i. 20. to signify the *Christian Churches*; which are illuminated by the Word, and Revelation, and *Spirit* of God; and are the *Lights* of the World; or else the *seven Angels*, Chap. i. 4.

6 And before the throne *there was* a sea of glass like unto crystal: And in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.

6. There was also a shining large Surface * like that of the Sea, but smooth and clear as Crystal; answering to the great Molten Sea, or Laver, in Solomon's Temple. And over against the four Quarters of the Throne four † *Living Creatures*, with Faces of a different Aspect; exactly answerable to the four *Standards* or *Ensigns* of the *Israelite-Camp* in the Wilderness [Numb. i. & ii.] And to the four like Faces of a *Cherub* in Ezek. i. 4, 6, 10. x. 14. & *Esaï* vi.] And as those four *Ensigns* comprehended the whole Army or Body of *Israel*; so these here were to denote the Body of the *Christian Church*, the *Israel* of God under the New Testament. These *Creatures* appear full of *Eyes*, to signify them to be that People to whom it is given to know the Mysteries of God's Kingdom, the full Revelation of his Divine Will, and to behold the Instances of his Divine

D

Pro-

* Ver. 6. *Vitrina* interprets it of the *Floor* of the Throne on which the assembly stood. See Chap. xv. 2.

† Ibid. *Four beasts*. *τέσσαρες ζῶα*, Four living creatures.

Providences over his Church and People. *

7. Their Faces represented, the one the Face of a *Lion*, another that of an *Ox*; the third that of a *Man*; and the fourth that of an *Eagle*: signifying the *Strength* and *Vigour*, the *Industry* and *Labour*; the *Reason* and *Virtue* of *Mind*; the active and lofty *Desires*, wherewith all Christians should serve, obey, and worship, God.

8. They had *Wings* also, as an Emblem of their *Readiness*, and *Agility* in performing the Divine Will. And are in all Respects, a Figurative Representation of that *Church*, and *People*, whose daily and constant Work it is to set forth, and duely to celebrate, in Words and Deeds, in devout Praises and Obedience, the Glory and Honour of the Infinite and Eternal Creator; of his Goodness to, and Providences over Mankind.

9, 10, & 11. And the whole Emblem of these *Elders*, and *living Creatures* is this; that, upon all Solemn Occasions, and at all Times and Assemblies of Christians for publick Worship of the True and Eternal Lord of all Things; it is the Office of these *Ministers*, and *Pastors* of the Flocks,

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about him, and *they were* full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God almighty, which was, and is, and is to come.

9 And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down

* Ver. 6. I herein follow the Interpretation of Mr. *Mcde*, with whom agree *Vitringa*, Mr. *Whiston*, Sir *Isaac Newton*, and others. But *Jurieu* thinks their Meaning of *Elders*, and *Living Creatures* ought to be inverted; and that the former signify the Body of the *Christian Church*; and the latter the *Ministers* and *Pastors*. The Matter is not great whichever of the two is the Truth; since all are agree'd that, taken together, these *Elders* and *Cherubims* represent the *Whole* of the *Christian Church*. And the main Sense is still the same, if by the *Elders* are meant the *Christian Princes*, and by the *Living Creatures* the *Ministers* and *Pastors* of the Church; as Mr. *Daubuz* represents them.

Chap. V. *the* REVELATION. 35

down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

II Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

to go before, to guide, direct, and improve them in all proper, most humble, and devout Adorations; the People joining with them in a Solemn and Joyful *Amen*, to the Glories ascribed to *him*, by whose Power and Goodness the World was created; and by whose Bounty and Providence it is guided, and will be preserved, to it's final Consummation.

C H A P. V.

The Book containing these Visions and Prophecies; with it's seven Seals. The meaning of them. No Person but Jesus Christ is approved of God to open and explain them. The Honour and Worship, due from the whole Church, both to God and to Christ upon this Account.

I **A**ND I saw in the right hand of him that sat on the throne, a book written within, and on the back-side, sealed with seven seals.

I. **T**HE Theatre of this *Revelation* being thus opened, I proceed to the several *Visions*, wherein were represented to me the *Future Events* of Divine Providence in the *Christian World*; those chief Parts of it, I mean, which were contained within the *Roman Empire*: The same *Monarchy* which the Prophet *Daniel* describes as the *Fourth* great *Kingdom* of the *World*. Now, the *first* great *Series* of these *Events* concerning this *Empire*, and the *Christian Church* in it,

was represented to me under the Emblem of a *Book*, which, *methought*, I saw *God Almighty* holding in his right * Hand, with a Design to have it open'd ; that therein might be discover'd to the Christian Churches the said Events. The Book had something written on both Sides of every Part of the *Roll* ; [*if it was in the Form of a Roll* ;] or of every *Leaf*, [*supposing it to be a leaved Book* ;] the two Sides of every Part, or Leaf, containing such *Events* as corresponded, † in Point of *Time* and *Date*, to each other. Such as referred to the *Jewish*, or *Gentile* Part of the Church ; or such *Events* on *one* Side as corresponded to their several *Predictions* in the old *Prophecies* on the other. The whole was sealed up with seven *Seals* ; which divided the *Prophecies* contained in it into seven Parts, to be fulfilled in so many different *Periods* of this *Empire*, and *Christian Church*. In short, 'twas that very Book of *Prophecy* which *Daniel* was commanded to ‡ seal up, *i. e.* to close up what he discover'd in a short and *general* Compaſs ; and to give no further *Particulars* : And *this Book* is an Explication of those very *Particulars* he was ordered to conceal, that is, so many of them as God, in his Wisdom, thought sufficient for the Confirmation of the true Religion, and the Edification of the Church of Christ. See *Dan.* viiith, viiith, and xiith. Chapters.

2 And

* Ver. 1. *In the right hand of him, &c.*] In Allusion to the Book of the *Law*, which was inclosed in the *right* Side of the *Ark*.

† So Sir *Isaac Newton*.

‡ *Dan.* viii. 26. xii. 4.

Chap. V. *the* REVELATION. 37

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much because no man was found worthy to open, and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders stood a Lamb as it had been

2. A mighty *Angel*, with a Voice raised so high as to reach thro' this august Assembly, demanded, who amongst them was worthy, and qualified enough, to open the Seals of this Divine *Book*? *i. e.* to know and reveal these great *Futurities* to the Church of God.

3. But all stood silent; and not one would dare to pretend to it; not so much as * one of the Angels in Heaven, or Men upon Earth.

4. Whereupon, eagerly desirous to know and hear these divine Secrets, I wept, *methought*, at the sad Disappointment.

5. But one of the *Elders* before-mentioned was sent to me, to bid me be comforted; for that tho' neither *Angel*, nor *Saint*, nor *Prophet*, was thought qualified for so great a Privilege; yet *Jesus Christ*, the Redeemer of Men, the same whom the Prophet *Isaiah* calls *the stem of Jesse*, *Isai. xi. 1, 10.* and the *victorious Prince* of the House of *David*, in the warlike Tribe of *Judah*, compared to a *Lion*. [*Gen. xlix. 8, 9, 10.*] He was appointed by the Almighty *Father* to do it. See Chap. xxii. 16.

6. Turning my Eye then toward the Assembly which surrounded the Throne of God, I saw a Person distinguished from the rest by such Characters as plainly shewed him to be that *Christ*, that *Son of God*, who is that Redeemer, called *the Lamb of*

D 3 God

* Ver. 3. *No man*, *οὐδείς* no person.

God that takes away the sins of the world. His Appearance with seven Horns, and seven Eyes were as Emblems of that divine Power, and all-sufficient Strength; of that perfect Wisdom, Foresight, and Understanding, wherewith he protects and governs the whole Church of God, and inspires, inlightens, and instructs all the true Ministers of his Gospel throughout the World.

7 & 8. To this highly dignified Person did the Almighty Father then give the Honour of revealing his future Providences relating to the *Christian Church*, and to that *Roman Empire* under which it was so cruelly persecuted. Hereupon, the four *Creatures*, and the twenty four *Elders*, fell prostrate before the *Lamb*, the *Redeemer* of Mankind; offering up to him the most devout Prayers and solemn Thanksgivings, and Praises.

9 & 10. The Subject of which Praises was to this Effect. " Lord
" and Saviour of God's People!
" who, besides thee, can be esteemed
" worthy to enter into the Secrets of
" the Almighty Father, and disclose
" his future Counsels? Since to thy
" meritorious Flood alone it is owing
" that we are made Members of
" that Kingdom, wherein all sincere
" *Christians, Jews, and Gentiles,*
" shall one Day triumph in Truth,

slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came, and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints:

9 And they * sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us

* Ver. 9. Sang a new song, i. e. an Hymn peculiar to the *Christian Religion*; an Hymn to *Christ*; whereas, under the *Old Testament*, all public Worship and Praises were usually performed to God alone. Compare Chap. xiv. 3. xv. 3.

Chap. V. *the* R E V E L A T I O N. 39

us unto our God
kings and priests:
and we shall reign
on the earth.

11 And I beheld,
and I heard the
voice of many an-
gels round about
the throne, and the
beasts, and the el-
ders: and the num-
ber of them was ten
thousand times ten
thousand, and thou-
sands of thousands;

12 Saying, with
a loud voice, Wor-
thy is the Lamb
that was slain, to
receive power, and
riches, and wisdom,
and strength, and
honour, and glory,
and blessing.

13 And every
creature which is
in heaven, and on
the earth, and un-
der the earth, and
such as are in the
sea, and all that are
in them, heard I,
saying, Blessing, and
honour, and glory,
and power *be* unto
him that sitteth up-
on the throne, and
unto the Lamb for
ever and ever.

“ Peace and Righteousness, and par-
“ take of Honours far exceeding those
“ of any *Priests*, or even *Princes* up-
“ on Earth! See *Isai.* xxvi.

11 & 12. Moreover, not only these
Representatives of the whole Chri-
stian Church, but the angels and
heavenly Spirits, in numberless Ranks
about the Divine Throne, joined their
Acclamations of all Praise, Dignity,
and Glory, to this *Son of God*.

13. In short, the whole rational
World, *methought*, * bore a Part in
magnifying the supreme *Father*, the
Original of all Mercies, the Fountain
of all Knowledge and Wisdom, the
Creator of all Things; and in cele-
brating the Praises of *Jesus Christ*, for
his Redemption of Mankind, and as
the Revealer of the Divine Will, and
Providences of God, to his Church.

D 4

14 But

* Ver. 13. *Every creature which is in heaven, earth, under the earth, in the sea, &c.*] A *Jewish* Phrase to express the whole *Creation*, the same with that of *Phil.* ii. 9, 10, 11. The *World*, taken from its *Beginning* to the last *End*; including the *Living*, and the *Dead* that are to *rise again*. *Christ is the Lord both of the dead and of the living*. Compare *Isai.* xlii. 10, 11. xliv. 23. xlix. 13. Where, and in many other Passages, are the like Exultations concerning the Blessings of *Christ* upon his Church.

14. But particularly these *Emblems* of Christ's Body the *Church* closed up all with the most solemn and joyful *AMEN*; paying the lowest Reverence and Adoration to the *Lamb of God*.

Thus was represented the pure and primitive Worship of † the Christian Church, to be performed toward God, and *Jesus Christ*, through all its Periods of Time upon Earth. And it is called *new* [Ver. 9.] as belonging peculiarly to *Christians*: For it is *they* only who worship God through *Christ* the only *Mediator*.

† So Sir *Isaac Newton*.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

C H A P. VI.

The opening of the six first Seals, wherein are shown the most remarkable Occurrences in the persecuting Roman Empire; from the Days of the Apostles, to the Fall of Paganism, and the Conversion of the Empire to Christianity. The several Particulars of each of these Events, answering to each Seal; and how those Prophecies or Seals were fulfilled.

SEAL I.] 1. **A**ND now to proceed to the several distinct *Prophecies*, contained in the several Parts of the forementioned *Book*, concerning the *Roman Empire*, and the *Christian Church* under it. Upon opening the *first sealed Part*, a Voice came to me from that *Living Creature* that stood on the *East Side* of the *Divine Throne*, bidding me come and see an *Emblematic Representation* of what fell out in the *Eastern Quarters* of that *Empire*.

1 **A**ND I saw when the lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come, and see.

Chap. VI. *the* REVELATION. 41

2 And I saw, and behold, a * white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

2. There I beheld an illustrious Person, even *Christ* himself, in the Form of a Commander of a victorious Army, conquering, and quite subduing his Enemies, *that is to say*, *Christ* subduing them by his Instruments the *Roman Emperors* here mentioned; as also the Conquests his Religion made by the Ministry of his *Apostles*.
 “ Thus were represented the terrible
 “ Wars in *Syria* and *Judea*, where
 “ *Vespasian* was raised to the *Impe-*
 “ *rial* Dignity; and returned to *Rome*
 “ in most triumphant Manner. Whose
 “ Son *Titus*, after him, subdued the
 “ *Jewish* Nation; destroying the Ci-
 “ ty, Temple, and Ceremonial Wor-
 “ ship of that obstinate People, En-
 “ mies of *Christ's* Religion; and so
 “ made Way for the further Advance-
 “ ment of the *Gospel* Doctrine thro’
 “ all Parts of this Empire. †

“ SEAL

* Ver. 2, 4, 5, 8. *Behold a white horse—red, black, and pale horse.*] Here St. *John* plainly copies from the Prophet *Zachariah*, Chap. i. & vi. where the conquering Armies of the several Nations of the World are described by four *Horses*, and four *War-Chariots* drawn by Horses of these and the like different *Colours*; denoting the several Ravages and Destructions they were to make, or had already made upon each other, or upon the People and Church of God. And they are there stiled the four *Spirits*, *Angels*, or *Winds of the Heavens*; i. e. *Wars*, or *Authors of Wars*; exactly agreeable to this Book, Rev vii. 1. ix. 14, 15.

† The Followers of Mr. *Mede's* Interpretation make this *first Seal* to concern Events *past* before St. *John* wrote this Revelation; which they think to have been written in the Reign of *Domitian*. So they number these *Events* amongst *the things which he hath seen*, Ch. i. 19. Sir *Isaac Newton*, who thinks the *Apocalypse* was written much *earlier*, even in the Time of the rest of the *Apostle's* Lives, must have accounted these *Events* as *future*, amongst *the things which shall be hereafter*. The learned *Vitringa*, who agrees with Mr. *Mede*, as to the Time of St. *John's* writing this Book, yet thinks the Events of this *Seal* to be fulfilled after St. *John's* Time. Accordingly he interprets this *first Seal* as denoting the great Successes and Propagation of

SEAL II.] 3, & 4. " At opening the *second sealed Part*, there appeared another eminent *Warrior*, mounted upon a *Red Horse*, and who carried in his Appearance, and Actions, all that is *bloody*, and dreadful, in Civil Wars, and in those merciless Destructions that follow upon internal Strifes and Commotions within the Bowels of a Nation. Thus was figured out what afterward befel the Remainers of the *Jewish Nation* in many Quarters of the World; in *Ægypt*, *Lybia*, *Cyrene*, *Palestine*, and elsewhere; and the Destruction they made of the *Romans* during their Revolt; and how dearly, at last, they paid for it under the Emperors *Trajan* and *Adrian*, the Instruments of Divine Vengeance on a People, who every where persecuted the true Faith, and excited the *Romans* to do the same. I was called up to view this fearful Scene by the *Living Creature* that stood on the *West Side* of the Divine Throne; to intimate, that the *Events* should be brought to pass by a Person that came from the *Western Quarters* of this great Empire: For *Trajan* was a Native of *Spain*, the most *Western Part* of it. "

[And thus Historians confirm and clear the Truth of this terrible Prophecy; telling us, that of the *Greeks* and *Romans* there perished *six hundred thousand*; of the *Jews* *twelve hundred thousand* in these Wars; and that before they were quite ended, more than *two Millions* died a violent

3 And when he had opened the *second seal*, I heard the *second beast* say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And

of the Gospel Doctrine from the Reign of *Nerva* to that of *Decius*, viz. for 150 Years after St. *John's* Death. In either Way Christ was a Conqueror. I shall remark the several Expositions of this last learned Person as I go along.

Death. See the *several Historians* as quoted by Mr. *Mede*, Mr. *Whiston*, and the rest of the learned Commentators. *]

5 And when he had opened the third seal, I heard the third beast say, Come, and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

SEAL III.] 5 & 6. The *third* Scene I was called up to see by the *third* living Creature that stood on the *South* Side of the Divine Throne, and bore the Visage of a *Man*; denoting, that what he was to show me were Transactions, in a Reign or two of this *Roman* Empire, of a milder and better kind than either of the two former, or several of the ensuing Visions represented; even Times of strict Justice, and of severe Restraint from Injuries, Oppression, and Violence in Men's Commerce and Dealings. Accordingly I was shown another Emperor, mounted upon a black Horse; with Scales in his Hand, the Emblem of Justice; and a Voice, at the same Time, declaring, that this would be a Season, wherein, by the Care of the Prince, all the necessary Commodities of Life would be enjoyed at very cheap and reasonable Rates, even after a Time of great Scarcity, and Failure of the Fruits of the Earth; and that the utmost Check would be given to all Cheats, Thieves, Knaves and Oppressors. [“ This was verified in the Reign of *Septimius Severus*, who was born in the *South-easternmost* Part of the Empire, even in *Africa*; and in the Reign of his Son *Alexander*, who are both of them famed in the Histories of the
“ *second*

* This Seal the learned *Vitringa* makes a Prophecy of the Christian Persecution by *Decius*, and *Valerian*. But I own myself not convinced by his Reasonings in this Part; and rather think, with Sir *Isaac Newton*, and the Followers of Mr. *Mede*, that the Affairs of the Church are not particularly meddled with till the *fifth* Seal.

“ *second* and beginning of the *third*
 “ *Centuries*, for these Branches of
 “ good Government. See the *Histo-*
 “ *rians as quoted by the above named*
 “ *Commentators.* *

SEAL IV.] 7. Upon opening
 the *fourth* Part of this *Book*, I was
 called upon by the *Creature* that at-
 tended on the *North* Side of the Di-
 vine Throne, to observe what Defo-
 lation, Misery and Destruction was
 to fall upon the *Roman Empire*, un-
 der a Set of Tyrants, the *first* of which
 was born in *Thrace*, in the *Northern*
 Quarter of it.

8. When behold! a merciless Ty-
 rant, upon a *pale Horse*, the Emblem
 of *Death*; with all the Marks and
 Symptoms of the *four* dreadful divine
Judgments, wherewith Mankind are
 wont, in Punishment for national
 Sins, to be brought to an untimely
 End, *viz.* War, and Murder, Fa-
 mine, and Pestilence, &c. † [“ All
 “ which Characters were most terri-
 “ bly fulfilled in *Maximinus* and *Gal-*
 “ *lienus*, and their immediate Suc-
 “ cessors. In whose Time no less
 “ than Ten *Cæsars*, and Thirty *Usur-*
 “ *pers* fell by violent Deaths; being

7 And when he
 had opened the
 fourth seal, I heard
 the voice of the
 fourth beast say,
 Come, and see.

8 And I looked,
 and behold, a pale
 horse; and his name
 that sat on him was
 Death, and hell
 followed with him:
 and power was giv-
 en unto them, over
 the fourth part of
 the earth to kill
 with sword, and
 with hunger, and
 with death, and
 with the beasts of
 the earth.

9 And

* All this the learned *Vitringa* understands of the *Scarcity*
 of the true *spiritual Doctrine*, caused by the *Heresies*, *Quar-*
rels, and *Disputes* in and after *Constantine's* Time; and of the
 Care the Churches took to suppress them. But this seems to
 be too far fetch'd; and so I leave it. See Mr. *Daubuz* upon
 the Passage.

† Ver. 8. Over the *fourth part of the earth*, that is, says Mr.
Mede and Dr. *Mere*, over *three fourths* of the *Territories* of the
Roman Empire; which [Empire] is computed to have con-
 tained one *third Part* of the [whole] *Earth*: So that *three*
Fourths of the one made one *Fourth* of the other. Others in-
 terpret it to signify the Destruction of one *fourth Part* of the
People of the Empire. Either of these Ways may serve for
 the Completion. See Note on Chap. viii. 6, &c.

Chap. VI. *the* R E V E L A T I O N. 45

“ murder’d within the Empire, or
 “ slain in Battle. Thus the Sword
 “ seemed to have chosen out this Pe-
 “ riod of Time wherein to satiate it
 “ self with the Blood of *Emperors*
 “ and *Great Men* ; all Persecutors of
 “ the Church of God. *Maximin*,
 “ with unrelenting Rage, and with-
 “ out any just Provocation, would
 “ often torment, with the cruellest
 “ Deaths, Friends and Enemies, Wo-
 “ men and Children, Noble and Ig-
 “ noble ; without Distinction of
 “ Age, Sex or Condition : And of
 “ these thousands at a Time. *Galli-*
 “ *enus* was so horribly savage as to
 “ lay waste the Cities, and depopu-
 “ late the Territories of his own Em-
 “ pire ; so barbarous to the very
 “ Soldiery, that fought for him, as to
 “ butcher 3000 or 4000 of them in
 “ a Day. In the following Reigns
 “ a * *Plague*, arising in *Æthiopia*,
 “ spread Death over most Parts of the
 “ Empire for fifteen Years ; without
 “ Intermiſſion. And the Barbarians
 “ in the *Eastern* Quarters made such
 “ Ravage of the Fruits of the Earth
 “ as produced a *Famine*, that so thin-
 “ ned the Inhabitants, that the Re-
 “ mainder could hardly defend their
 “ Lives from the wild Beasts. ” *These*
were the Events which fell out from
about

* Ver. 8. *With Death*, i. e. the *Pestilence*. So the Hebrew
 מָוֶת *Pestilence* is render’d by the LXX θάνατος *Death*, in
 the Old Testament. These Judgments of St. *John* are evi-
 dently the same with *Ezekiel’s four sore Judgments*, the *Sword*,
 and the *Famine*, and the noisom *Beasts*, and the *Pestilence* ; which
 last is emphatically called *Death* from the Numbers that it
 sweeps away. See *Ezek.* xiv. 21.

about the Middle, to the latter End, of the third Age of the Church. †

SEAL V.] 9 & 10. Upon opening of the *fifth* Part of the *sealed Book*, I was presented with a deplorable Sight of Persecution upon the *Christian Church* within the *Empire*. A Cruelty exercised for *Ten Years* together ; begun by *Dioclesian*, and carried on by others. It was represented to me by a vast Number of slaughtered Christians lying under the *Altar* as so many *Sacrifices* to God ; [for the Scene was still a *Temple* ;] and whose Souls as it were, called upon *God*, in humble and devout Manner, to know the Time when these Sufferings would have an End, and how long it would be before he, in the Course of his good and allwise Providence, would punish that cruel and idolatrous *Empire*, that thus mercilessly inflicted them upon the Innocent.

11. To which submissive and pious Expostulations an Answer was returned ; that they should patiently wait a while longer, till the glorious Number of Martyrs were fulfilled at the Conclusion of the Persecution ; and that then such divine Judgments should fall upon their Adversaries, as would either convert or destroy them. That they should remember the Words

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge, and avenge our blood, on them that dwell on the earth ?

11 And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they

† Ver. 8. *Vitringa*, according to his Hypothesis, by which the Affairs of the *Christian Church* are principally pointed out in these four *first Seals*, understands these Characters to belong to the Victories of the *Saracens*, and *Turks*, in the *Eastern* Quarters of the Empire ; in Divine Punishment of the Dissensions, and Vices of the *Eastern* Christians. Here again the Prophecy is fully accomplish'd, whether you take it to relate to the Judgment upon the *Empire* in the *third*, or the *Church* in the seventh Century.

Chap. VI. *the* R E V E L A T I O N. 47

they *were*, should
be fulfilled

of *Isaiab*, spoken of these very Times [Isai. xxvi. 20, 21.] *Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself, as it were, for a little moment, until the indignation [the Persecution] be overpast. For behold the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity.* In the mean while, *methought*, I saw these Martyrs clad in *White*, as a Token of Assurance, that they were the Persons had in Honour in the Church of God and Christ; and should be esteemed worthy of Admittance into the principal Rewards of his glorious Kingdom.

[“ Thus was described this terrible—
“ Persecution, of which the History
“ of those Times is so full and clear;
“ wherein so many thousands, and
“ ten thousands of Christian Profes-
“ sors were slain, or banished for the
“ true Religion; which Persecution,
“ in answer to the Prayers of these
“ Martyrs, was put an End to under
“ the following *Seal*. ”] *

12 And I beheld
when he had open-
ed the sixth seal,
and lo, there was a
great earthquake,
and the sun became
black as sackcloth
of hair, and the
moon became as
blood;

13 And the stars

SEAL VI.] 12, 13, & 14. For upon opening the *sixth Seal* I had laid before me a Representation of the greatest and most remarkable Change of the Face of Things that ever yet befell this *Roman Empire*; a Revolution so shocking and terrible to some, and so unexpected and joyful to others, as nothing hitherto had been found to compare with it. And this
was

* Ver. 11. Here again the learned *Vitringa* differs from the Followers of Mr. *Mede*; and understands this Persecution to have been fulfilled upon the *Bohemian*, and the early *Protestant Churches*. The Reader must judge: it is sufficient, if the *Prophecy* was fulfilled *either Way*.

By all which were, (in great Measure) verified the following Words of *Isaiah* [*Isai.* xiii. 11. and xiv. 2, 3.] *I will punish the WORLD for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. It shall come to pass in THAT DAY, i. e. the Days of the Messiah, that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherewith thou (the Church of God) wast made to serve (under Heathen Governments). They shall take them captives, whose captives they were, and they shall rule over their oppressors.*

But I must observe, that *Vitringa* himself, very frequently, [in his *Comment. on Isaiah*] allows that this Destruction of the *Pagan Religion* by *Constantine* and his Successors was, in a high and great Measure, a Completion of the Prophecy of this *sixth Seal*; the *first* tho' not the *full* Accomplishment of it.

Indeed, whoever strictly observes the Manner of the Prophetic Writings will, I think, find many Events of the *greater* or *lesser* Kinds, described under the same Figures, and in much the same Strain of Words: And the *gradual* as well as the *final* and last Completion of prophetic Mercies or Judgments are wont to be set forth in the same Language. See that excellent Author on *Isai.* Vol. II. p. 287, and elsewhere.

C H A P. VII.

A Preface of Comfort to all sincere Christians during the further Judgments that were to fall upon the Roman Empire. The Sealing of the Hundred and forty four Thousand. The Meaning of that Emblem; of the Tribes, and of the Number. The Blessings of such as are so sealed.

1 **A**N D after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not * blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we

1, 2 & 3. **T**HE Holy Spirit, having thus far represented to me the principal Events reaching to the Conversion of the *Roman Empire* to the *Christian Religion*; intended to proceed in further Discoveries of what would befall it, and the *Christian Church* under it, *after* that remarkable *Period*, even to the final End of that *Empire*, and of this whole World. But because these following Occurrences were to be of a still higher Nature; as consisting of Divine Judgments on that Empire so terrible as gradually to destroy it; and of Persecutions upon true Christians, arising from a general *Apostacy*, and Corruption of the true Faith in the *Heads* and Members of this same *Christian Empire*; so much more dreadful than had ever been felt from *Rome* in it's *Heathen State*; therefore it pleased God, for the Comfort and Encouragement of all sincere and good Christians, who might hereafter see,

E 2

or

* Ver. 1. *That the wind should not blow.* Thus the Judgments of War upon *Elam* are called *the four winds of Heaven*; Jer. xlix. 36. and li. 1, 2. *I will raise up against Babylon a destroying wind; and will send upon Babylon Fanners [i. e. Armies] that shall fan her; and empty her land.* See also Jer. xviii. 17.

or feel any of these Calamities; to draw out to me an *Emblem* of his Divine *Care*, and gracious *Providence* over all those who, at any Time, were to suffer for Christ's Religion, and kept their Consciences and Practices unstain'd with the Idolatries, and Superstitions that would be brought into his *Church*. The Emblem was that of setting a *Seal* or *Mark* upon all such virtuous and courageous *Christians*; denoting, that God would never fail to distinguish, to own, to protect, and reserve them for the Rewards of Christ's Kingdom of Glory. * *Four* of those *Angels* who were appointed to denounce the following sore *Judgments*, † such as *Wars*, *Tumults*; &c. [called *winds* in the *Prophetic Language*] upon the several *Quarters* of this persecuting *Empire* [called the *Earth*, *Sea*, &c. *] were commanded, methought, to stop their *Denunciations* a while; 'till the *Seal* was put upon all these *Christians*.

have sealed the servants of our God in their foreheads.

4 And

* Ver. 1, 2, 3. See Ezek. ix. 1, 2, 3, 4, 5, 6. Where you see a plain Instance, amongst innumerable others, of *St. John's* making Use of the same *Emblems*, and Ways of Speech that were used by the antient *Prophets*. *The Lord said—Go through the midst of the City, through the midst of Jerusalem, and set a MARK upon the FOREHEADS of the Men that sigh, and that cry for all the Abominations that are committed in the midst thereof.—And he said, go and smite, let not your Eye spare, neither have Pity; slay utterly old and young, but come not near any Man upon whom is the MARK.*

† See Chap. viii. 2. &c. *Four* of the same *Trumpet-Angels*.

* Ibid. Ver. 1—3. *The trees*. As the *Earth* and *Sea* denote the several *Countries* and *Quarters* of a Kingdom, so the *trees* signify the *Nobles* and great *Officers* in it; who are frequently called *Cedars* and *Oaks*, *Isai. ii. 12, 13. xiv. 8. Ezek. xxxi. 16.* And else where. Thus accordingly *Grass* signifies the *Common People*.

Chap. VII. *the* REVELATION. 53

4 And I heard the number of them which were sealed: *and there were sealed, an hundred and forty and four thousand, of all the tribes of the children of Israel.*

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

4, 5, 6, 7 & 8. And in like Manner as the Heads of the *twelve Tribes* of the *Jewish Nation* represented the whole *Body* of that People; so these good and faithful *Christians* are here styled the true *Israel of God*, who are built upon the Foundation of the *twelve Apostles of Christ*; steadily adhering to the Doctrine and Worship taught by *them*. So then this whole Number of the Faithful is made up of *Twelve* multiplied into it's self, viz. *An hundred and forty four thousand*: intended not to signify a *precise* and *exact* Number; but to show the Number of sincere and virtuous Christians to be *considerable*, tho' *small* in Comparison of the greater Numbers of *Apostate* and *Idolatrous* Christians in the future Times of the Church. *

9 & 10. They were represented, I say, as a very *considerable* Number, Even in the *earlier* Persecutions of the Christian Church. But when, afterward, I had shown to me the more lasting and severe Oppressions of the *Antichristian* Times of this Church; I found the Numbers of these brave and resolute Christians to encrease so, throughout the several *Dominions* of it, as was past all Skill to reckon up. [See Chap. xiv. 1. &c.] These persecuted, and untainted Christians, [*methought,*] stood before the throne, and before Christ the Lamb; that is, continued in the Christian Church upon Earth, [as they shall hereafter stand more gloriously in the Heavenly Church Triumphant,] expressing their Devout Hope in, and Gratitude toward God, and Christ, as their Saviour and Deliverer, clad in Robes that denoted the highest Honour, Purity, and Innocence. And the *Palm Branches* they carried in their Hands bore a Resemblance to that Festival of *Tabernacles*, wherein the *Jews* made such Rejoicings, and sung *Hosannas*, with Palm Branches in their Hands.

11, & 12. With these also joined the *Angels*, and the *Elders*, and *living Creatures*, the Representatives of the whole Body of Christ's Faithful Church, in celebrating, and adoring the Divine Wisdom, Goodness, and Providence, in thus preserving his sincere Worshipers, and bringing them, through much Tribulation, into his glorious Kingdom.

9 After this I beheld, [and 10, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory,

Chap. VII. *the* R E V E L A T I O N. 55

glory, and wisdom,
and thanksgiving,
and honour, and
power, and might,
be unto our God
for ever and ever.
Amen.

13 And one of
the elders answered,
saying unto me,
What are these
which are arrayed in
white robes? and
whence came they?

14 And I said
unto him, Sir, thou
knowest. And he
said to me, These
are they which
came out of great
tribulation, and
have washed their
robes and made
them white in the
blood of the Lamb.

15 Therefore
are they before the
throne of God, and
serve him day and
night in his temple:
and he that sitteth
on the throne shall
dwell among them.

16 They shall
hunger no more,
neither thirst any
more, neither shall

13, & 14. Moreover, to give to
me, and all future Christians, a clearer
and more comfortable Notion of
this Matter; one of the foremention'd
Elders, *methought*, step't down from
the Throne, and asked me, if I fully
understood the Meaning of this Vision;
and who this *Palm bearing* Company
was design'd to represent? My Answer
was, that I much wished he
would please particularly to inform
me. Know then, *says he*, that they signify
all those pious and uncorrupted
Christians who, in the depraved and
oppressive Times of the Christian
Church, hold fast their Integrity; endure
Persecution for Conscience Sake;
and by a steady adherence in the true
Faith, and Obedience to Christ's Religion,
shine as illustrious Members of his
Kingdom.

15, 16, & 17. As such therefore
God will, in every Age, watch over
them with an Eye of Heavenly Love,
Providence and Protection; 'till, at
last, in the Course of his Divine Dis-
pensations, he will cause all Super-
stitions, Corruptions, Idolatries and
* *Persecutions* to cease: *Christ* will re-
store to his Church the full Enjoy-
ment of Peace, Truth and Righteous-
ness; and change the Face of Things
so, that his true Worshippers shall en-

E 4

joy

* Ver. 16. *Neither shall the Sun light on them, nor any Heat—*
The same with *the Sun shall not burn thee by Day*, &c. Psal. cxxi.
6. [See Note on Chap. xvi. 8.] Thus *St. Peter* calls the *Persecu-*
tion of Christians *πύρωσις*, a *Fiery Tryal*. 1. Pet. iv. 12.

joy a Reign of universal Security, and of all virtuous Pleasures, even in this World upon *Earth*; and a more glorious one in Heaven hereafter for ever. [See and compare Chap. xiv. 1---5. with Chap. xxii. 1. Esai. xlix. 10, &c.

the sun light on them, nor any heat,

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

C H A P. VIII.

*The Divine Judgments to fall on the Roman Empire [the European * Part of it principally] after it had received the Christian Religion. The four first of these, under the four first Angelic Trumpets, or Denunciations. These reach to the Fall of that Empire, and end the Reign of the Cæsars. The Completion of each of these four prophetic Judgments.*

1, & 2. **A**ND now began the divine Predictions of those following heavy Judgments that were to fall upon this persecuting *Roman Empire*, in Punishment of all its Cruelties exercised upon Christians, both in its *Pagan* Reigns, and also particularly for its reviving and increasing those Cruelties in its *Apostacy*, and idolatrous Corruptions, after it had received *Christianity*. These Predictions were made at the opening of

1 **A**ND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And

* Which *European* Part, Sir *Isaac Newton* judiciously observes, was the proper *fourth Beast* or *Roman Empire*. *Observat. on Dan.* p. 30, 31.

Chap. VIII. *the* R E V E L A T I O N. 57

the *seventh* sealed Part of the fore-mentioned *Book* of divine Providences. And these *Judgments* were represented to me by *seven Angels*, now standing ready, each with a *Trumpet* in his Hand, to give their dreadful *Denunciations* of them, and sound, as it were an *Alarm* to the *Wars* and *Miseries* to come, in their Turns, upon this *Empire*. But before they were permitted to begin, I observed a considerable *Pause*, and *Silence* throughout the *Temple*, or heavenly Assembly; as if something *Preparatory* was to be done. *

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angels hand.

3, & 4. Now this was, that before the *Denunciations* were given out, the solemn Prayers, and humble Devotions of all those sincere and uncorrupt Members of the Christian Church, during these terrible Judgments upon the Empire, might be represented as offered up to God; imploring his heavenly Protection, and expressing their intire Reliance upon his divine Power and Goodness. This was done by an *Angel's* offering up a great Quantity of *Incense*; [in Allusion to the *Temple-Worship*,] and the fervent *Prayers* signified by it were most graciously accepted. In all this there was a Resemblance of the *Temple-Worship* upon the great Day of *Expiation*; whereon the *High Priest* offered up a much larger Quantity of *Incense* [the Emblem of *Prayers*,] than

* Ver. 1, 2. *Silence in heaven for half an hour.*] The learned Mr. *Daubuz* understands this of the Interval of great *Peace*, *Quiet* and *Prosperity* of the Christian Church, during the Reign of *Constantine*; and so he does the *Sealing*, and joyful *Thanksgivings* of the 144000 in the foregoing Chapter. I have carried the Interpretation of these into a much larger and further View; and leave it to the Judgment of the Reader.

than upon any other Days; while the People, all the while, stood praying without, as it were without Noise, the Musick and Voices being *silent*.

6, & 7. And now began the *Denunciations*. The *four first* of them are the same that were called the *four † winds*; which four *Angels* suspended from blowing, till the faithful Christians within this Empire had received the new and fresh Promise of divine Love, Protection, and Reward; and till their Prayers were offer'd up and accepted.

TRUMPET I.] The *first* of these *seven* Punishments was represented to me by a Sight of a dreadful Storm of *Hail, Lightning, and Blood*, pouring down upon the *Grecian* Quarters, the *Continent* Part of this *Empire*. In these Figures did the ancient *Prophets* express the Desolations * brought by Divine Providence upon the sinful Nations of the World. [“ And thus “ is here described the Havock and “ Ravages made by the *Goths*, mixed “ with other Nations, in these Parts “ of *Europe*, which is stiled the “ *third ‡ Part of the Earth*. These “ Nations came down upon these “ Territories of the Empire like *Hail* “ for *Multitude*, and like *Fire* and “ *Blood* for the *Ruins* they brought “ upon Men, and upon all the Fruits “ of the Countries; for ten or “ twelve Years together. This was

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And

† Chap. vii. 1.

* See *Isai.* xxviii. 2. xxx. 30. xxxii. 19. *Psal.* xviii. 13. and innumerable others.

‡ Ver. 6, 7, 8, 9, &c. *The third part.*] Every one knows that, till very lately, *America*, the *Fourth* Part of the Earth, was undiscovered; and the Ancients reckoned only *Three*, of which *Europe* was one. See Note on Chap. vi. 8.

Chap. VIII. *the* R E V E L A T I O N. 59

“ the fulfilling of this *first* Denunci-
 “ ation in these dreadful Wars, that
 “ began in the latter End of the
 “ *fourth Century.*] See the *Historians*
of these Times, as quoted by Mr.
Mede, Mr. Whiston, Vitringa and
others.

8 And the second
 angel sounded, and
 as it were a great
 mountain burning
 with fire was cast
 into the sea; and
 the third part of
 the sea became
 blood.

9 And the third
 part of the crea-
 tures which were
 in the sea, and had
 life, died; and the
 third part of the
 ships were destroy-
 ed.

TRUMPET II.] 8, & 9. The se-
 cond *Denunciation*, delivered by the
 second Angel, was accompanied with
 the sad Sight of a *Mountain all on*
Fire thrown into the *Sea*; killing
 every thing in it; Fish in the Water,
 and Men in Ships; till, *methought*,
 the Ocean itself was turned to Blood;
 as the Waters of *Ægypt* once were by
 the Miracle of *Moses*. This *Sea* was
 to signify the *Roman Empire*, especi-
 ally the *Maritime Parts*, the *Western*
Quarters of it in *Europe*. Thus the
 third Part of the World was, by War,
 and the Sword, turned into Blood.
 [“ All which was fulfilled in the se-
 “ cond Invasion of barbarous Nati-
 “ ons, when the *Vandals* and *Visi-*
 “ *goths*, and Swarms of other Peo-
 “ ple invaded and took *France, Spain,*
 “ *Portugal*, great Part of *Germany,*
 “ and, at last, *Italy*, and *Rome* itself;
 “ by which *last* Place, or else by
 “ *Alaric the Goth* who took and
 “ plunder’d it, is signified the *Moun-*
 “ *tain on Fire*. These were the Judg-
 “ ments, and inexpressible Desolati-
 “ ons in these *Western Parts* of the
 “ Empire, in the Beginning of the *fifth*
 “ *Century.*” And they are expressed
 here, concerning *Rome*, in the very
 Language of the Prophet *Ezekiel*
 concerning the old *Babylon*. Behold,
I am against thee O destroying moun-
tain, saith the Lord, I will roll thee
down

down from the rocks, and make thee a burnt mountain. Ezek. li. 25.

TRUMPET III.] 10, & 11. The *third* Angel foretold a dreadful Continuation of the forementioned Invasions by the barbarous Nations. It was represented to me by the Appearance of a vast fiery *Meteor*, falling from the Sky upon the *Rivers* and *Waters*, *that is to say*, either upon the *Roman Provinces* in general ; or else particularly upon those fine Provinces lying along the *Danube* and the *Rhine*, the greatest Rivers of *Europe*. This *Star*, or fiery *Meteor* pointed out some eminent Person or Persons, Leaders of Armies, to harass and ravage this *Empire* : And he has the Name of *Wormwood* given him, to express the *bitter* Calamities he was to throw these Countries into. †

[“ Which Prophecy was sufficiently fulfilled in the *middle* and *latter* Part of the forementioned *fifth* Age of the Church. For, in the Year 452, *Attila*, with a prodigious Army of *Huns*, invaded the Western Parts of this *European* Empire, about the *Danube*, and *Rhine* ; carrying all before him ; and, for the Ravages, and Desolations he made, became what he delighted to call himself, *viz.* *The Scourge of*

10 And the third angel founded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters :

11 And the name of the star is called wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

12 And

† Ver. 10. *A star fell from heaven.* It makes no Alteration either in the *Sense*, or the *Completion* of this Part of the Vision, whether by the *Star* be meant the *Person* that brought these Calamities on the Empire, [as some think,] or the *Emperor*, with the Empire, that *fell* by them ; as the excellent Mr. *Mede* thinks. If it were the *latter*, it is just such an Expression as that of *Ruth* i. 20. *Call me no more Naomi, but call me Bitterness* (*Mara*) for the *Lord hath dealt bitterly with me.*

Chap. VIII. *the* R E V E L A T I O N. 61

“ God, and * the Terror of Mankind.
 “ In the Year 427 *Geneseric* King
 “ of the *Vandals* enter’d *Africa*, beat
 “ the *Romans*, and took *Carthage* the
 “ capital City. In the Year 455 he
 “ attack’d *Italy*; took *Rome*, *Naples*
 “ and *Capua*, and carried away their
 “ choicest Treasures, and chief of
 “ their People into *Africa*. Finally,
 “ in the Year 472, *Rome* was again
 “ taken, and plunder’d; and in 476
 “ the Emperor, deprived of most
 “ Part of his Dominions, was, in
 “ one Year’s Time, conquered by
 “ *Odoacer*, King of the *Heruli*.

But these *last* mentioned *Victories*
 belong to the following *Trumpet*.

12 And the fourth
 angel sounded, and
 the third part of the
 sun was smitten, and
 the third part of
 the moon, and the
 third part of the
 stars; so as the third
 part of them was
 darkned, and the
 day shone not for
 a third part of it,
 and the night like-
 wise.

TRUMPET IV.] 12. The *fourth*
 Angel sounded the compleat *Fall* of
 this Apostate *Western Empire*, and an
 End of the very Name and Title of
 the *Roman Cæsars*. This was repre-
 sented to me by a *Darkness* spread
 over the *Sun*, *Moon*, and *Stars*; that
 is to say, the Ruin of a *Monarchy*;
 of its *Prince*, *Nobles*, *subordinate Ma-*
gistrates, and *Powers*. † [“ And thus
 “ it was fulfilled, in this *Empire* of
 “ *Europe*, stiled the *third Part* of the
 “ then known *World*; when the
 “ *Vandals* and *Heruli* under the fore-
 “ mentioned *Princes*, took, and sack-
 “ ed the City of *Rome* for fifteen
 “ Days together. Whereupon *Au-*
 “ *gustulus*, the *last* Emperor, laid
 “ down the *Purple*, and abdicated the
 “ Government. And by these Wars,
 “ and Conquests this Empire was
 “ broken into the *ten Kingdoms*,
 “ which, with some small Alterati-
 “ ons

* *Sigorius*.

† See *Isai.* xiii. 10. *Jer.* xv. 9. *Ezek.* xxxii. 7. and the
Note on Chap. vi. 12, 13, 14.

“ ons, have remained in *Europe* *
 “ ever since to this Day. Which
 “ *Ten Kingdoms* also are the same
 “ with the *Ten Toes* on the *Feet* of
 “ *Daniel’s Image* of the Four Mo-
 “ narchies of the World. [*Dan. ii.*
 “ 40, 41, 42, 43.] These being a
 “ *Mixture* compos’d out of the *fourth*
 “ or *Roman Monarchy*; Part of *Iron*,
 “ Part of *Clay*, of different Interests,
 “ and of different Strength. Thus
 “ is compleated what the Prophet
 “ *Daniel* foretold under that Part of
 “ the *Image*, and under that *Beast*,
 “ whereby is meant the *Roman*, or
 “ *Fourth Monarchy*, broken into these
 “ *Kingdoms*. *Dan. ii. 33---42. vii.*
 “ 7---25. *His (the Image’s) Feet were*
 “ *part of iron, and part of clay. Where-*
 “ *as thou sawest the feet and toes,*
 “ *part of potters clay, and part of*
 “ *iron, the KINGDOM shall be di-*
 “ *vided, and shall be partly strong*
 “ *and partly weak. The fourth beast*
 “ [*Monarchy*] *had ten HORNS. The*
 “ *ten HORNS are ten KINGS. See*
 “ *Chap. xvii. 12.*

13. These *four first Denunciations*,
 tho’ great, and thus terrible in their
 corresponding Events, may yet be
 well stiled the four *lesser* ones, in
 comparison of what is to follow, un-
 der the *three last*, upon this *European*
 World, now considered as degene-
 rated, from a truly *Christian*, to a
 corrupt and *Antichristian* Kingdom.

13 And I beheld,
 and heard an angel
 flying through the
 midst of heaven,
 saying with a loud
 voice, Wo, wo, wo,
 to the inhabitants of
 the earth, by rea-
 son of the other
 voices of the trum-
 pet

* *Viz. France, Spain, Sweden, Denmark, Portugal, Eng-
 land, &c.* What Names they formerly had, and what Altera-
 tions they may have undergone, either in Name or Number,
 the Reader may see in Mr. *Mede*, Mr. *Furieu*, Mr. *Whiston*,
 Mr. *Daubuz*, Sir *Isaac Newton*, and others. And see our learn-
 ed Bishop *Chandler* *Vindic. Christian.* Vol. I. Chap. II. Sect. 3.
 and Sect. 2. and Dr. *Hen. More* *Myft. Iniq.* p. 213, 214.

Chap. IX. *the* REVELATION. 63

pet of the three angels which are yet to sound.

Accordingly, before the *fifth* Angel utter'd his Prophecy, there flew a particular Angel around the heavenly Assembly, crying forth, in tremendous Accents, the still more severe *Woes* and Punishments to fall upon this broken *Kingdom*, now full of *Superstition, Vice* and *Depravity*.

C H A P. IX.

The Judgments foretold to fall upon the European Part of the Roman Empire by the Armies of the Saracens and Arabians ; in the fifth Trumpet, or Denunciation. That of the Turks in the sixth Trumpet. The Eastern and Greek Parts of the Empire quite lost by these Wars. The Western Parts, under Rome, and Roman Catholick Governments, remaining still unreformed ; notwithstanding these severe Judgments and Warnings.

1 **A**ND the fifth Angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke

TRUMPET V.] 1, 2, & 3. **B**Ehold!

Now a woeful Judgment indeed ! foretold to fall upon this broken Empire of Rome ; like another pestilential Meteor from Heaven. It was represented to me by the bursting open, as it were, of the infernal Pit * of Hell it self ; from whence issued out an horrid Smoke that darken'd the whole Sky ; and in that Smoke a Flight of Locusts, with Mouths, and Teeth,
to

* Ver. 1, 2, 3. *Bottomless pit*—*Locusts*— This is an Allusion to the Manner of *Locusts*, which, as *Pliny*, and the Eastern Historians tell us, breed in *Pits* and deep slimy *Holes*, in the latter Part of the Summer ; and, from the Eggs or Spawn there laid, arise the vast Swarms in the Spring following.

to devour the Fruits of the Earth; and Stings like those of Scorpions, to torment Men withal. " By all which, " in the same figurative Language " used by the Prophet *Joel*, in describing the *Affyrian* Armies, *Joel* " i. 6. ii. 5, 6, 7; are here described the terrible Forces of the *Sarcens* and *Arabians* under *Mahomet* and his Successors their Leaders; invading and ravaging not only the *European* Kingdoms, or *third Part* of the World, but large Tracts of both *Asia*, and *Africa*: Whose false and impious Religion was as Smoke and Darknes arising from Hell; and his Armies fitly resemble Locusts for Multitude; and both of them together, as mischievous to the Minds and Liberties of a Country, as the Poison of Serpents is to the humane Body. " Which will be found to be the true Interpretation of this Vision by every particular Character in the following Verses.]

4. For, in the first Place these Invaders were permitted by Divine Providence, to exercise their Cruelties upon no Parts of the *Empire*, but such as were over-run with *Idolatry*, *Superstition* and *False Worship*: Such were the whole *Eastern*, and *Greek* Churches, with *Italy*, *Spain*, *Portugal*, and others in the *West*. The few who remained untainted in the general Corruption, in some Parts of *Savoy*, *Piedmont*, *Milan*, [the Fore-runners of the *Albigenses* and *Waldenses*] being quite exempted from these Miseries. *

of a great furnace; and the sun and the air were darkned, by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And

* Ver. 4. This is the ingenious Interpretation of Mr. *Whiston*, and I know none so probable.

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5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had

5, & 6. Again, it was permitted to these ravaging Armies not totally to *subdue*, and make an entire *Conquest* of those Parts of the Empire which they invaded; but only to plunder, harrafs, and vex the Inhabitants, during the whole Time of their Invasion; even as *Locusts*, during the *five Summer Months* they usually live through, are perpetually consuming and spoiling the Fruits of the Earth on which they light. * [“ And thus it “ was with these *Saracens*, and *Ara-* “ *bian Mahometans*. For *three hun-* “ *dred Years* together they ravaged “ both the *Eastern* and *Western* “ Quarters of the Empire; besieged “ *Constantinople*; and plunder’d Part “ of *Rome*; but were, at last, for- “ ced to retire without being Ma- “ sters of either of those Capital Ci- “ ties. However, so terrible was “ the Devastation they made on all “ Sides, that the miserable Inhabi- “ tants, wherever they came, were “ quite wearied out of their Lives.]

7, & 8. Moreover, these Animals in the *Vision* had a Resemblance to an Army of War Horses ready equipt for Battle; each with the Visage of a Man; plainly expressive of the Manner in which these Nations wage their Wars, *viz.* on Horseback. They had *Golden Crowns upon their Heads*; to denote the many *Kingdoms* they were to conquer; and their *Teeth*
F *were*.

* Ver. 5. *Five months.*] I here explain this Phrase according to the Sense of M. *Jurieu*, and the learned Dr. *Henry More*. For a further Sense of it see *Verse 10.* and Mr. *Daubuz* upon this Chapter, who has most fully and historically explained it. And see in Mr. *Lancaster's* Dictionary prefix'd to his *Abridgment* of Mr. *Daubuz's* *Commentary*, under the Word *Locust*.

were like the teeth of Lions, to express the Terror of their Arms. And as another particular Mark of these same People, they wore their Hair very long down their Backs; the known Custom of the *Arabians*. Others of them tressed up and plaited their Hair in an effeminate Manner; a proper Symbol of the Luxury and Letchery of the *Saracens*.

9, & 10. And as They were hideous and frightful, so was the Armour they wore; their Breast-plates seemed so strong as to make them invulnerable; they had Wings to signify the *Swiftness* of their Conquests; and, when they took their Flight, the Sound of them was much like that of an Army of *Arabian* Horse rushing into Battle. Nor had these Creatures Power to hurt and destroy with their Teeth only, *i. e.* with their Military Power; but, like *Scorpions*, stung and tormented the World with a *poisonous Tail*, *i. e.* * with the Poison of a false and wicked Religion. Or again thus; they did not only commit these Ravages in the former Ages of their Empire in the East, where the chief Heads of their Forces first resided; but the latter Times of them were as terrible in the West. So that, in every Sense, in both Head and Tail; from first to last; these Creatures were to spread Desolation and Misery. Which

hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And

* Ver. 10. *And they have tails like scorpions, and stings, &c.]* How exactly does this correspond with the Prophetic Language! *Isai. ix. 14, 15. The Lord will cut off from Israel head and tail.—The ancient and honourable, he is head; and the prophet that teacheth lies, he is the TAIL.* And again, *Psal lvi. 3, 4. They go astray and speak LIES.—Their poison is the poison of a Serpent.—*And again, *Psal xiv. 5. With their tongues they have deceived; the poyson of asps is under their lips.*

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the Armies before mentioned actually did, for 150 Years in the *East*, and for the same Space of Time in the *Western Parts* of this Empire; each of which Periods is *five Months*; putting the *Days* of so many *Months* for so many *Years*; according to the known Manner of the *Prophetic Language*. *

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

11. And finally, the *Leaders* and *Commanders* of these dreadful Armies answer, both in their *Names* and *Characters*, to the Nations here described, viz. *Mahomet* and his *Successors*. He is truly stiled *the angel of the bottomless pit*; a Monster risen from *Hell*; an Instrument of the *old Serpent* the first Enemy and *Destroyer* of Mankind; which *last* Title he has full Right to, from its being made one of the principal *Laws* of his *Religion*, *That it must be propagated by the sword, instead of Miracles*: Which Maxim was what greatly push'd his Followers to enter upon these Wars, and commit these Desolations. Which Desolations, in the *East* first, and then in the *West*, continued from the *seventh* to the *tenth* Century and upwards.

12 One wo is past, and behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of

12. Thus much of the *first* Denunciation to which a special *Woe* upon this degenerate *Christian Roman Empire* is annexed; [being the *fifth* in Number;] the *two* next now follow.

TRUMPET VI.] 13, & 14. The *sixth* Judgment upon this *Roman Empire*, now consider'd in its *second* Pe-

F 2

riod

* Ver. 9, 10. When the Reader has consulted the several learned Writers upon this Passage, he is to chuse which of these Interpretations he thinks most agreeable; or whether the *Whole* of what is here said be not warrantable from the *Text*.

riod, *that is*, in its corrupt *Antichristian* State, was thus represented and foretold. A Voice, *methought*, from the golden Altar * in this Temple (that was the Scene of these Visions) commanded the *sixth* Angel that gave forth this Denunciation, To let loose those four *Armies* that had been for some Time confined in their Conquests to the Parts about the River *Euphrates* : To let them loose, *I say*, into this *Roman* Empire with their *Commanders*, called the *Angels*, i. e. *Messengers* or *Instruments* of Divine Vengeance.

[“ And this was sufficiently and
“ even perfectly fulfilled in those
“ four *Sultanies* or Kingdoms of the
“ *Turks* ; whose Capital *Cities*, the
“ Seats of their several Princes, lay
“ in a † *Quadrangle* [resembling the
“ great *Altar* with its four *Horns* or
“ Corners,] near the River *Euphra-*
“ *tes*. They were confined there by
“ the *European* Forces for a long
“ Time ; but, under the *Ottoman*
“ Reign, in the *fourteenth* Century,
“ they invaded *Europe* ; took *Con-*
“ *stantinople*, and ceased not till they
“ had laid Siege to *Vienna*. See how
“ every Character is answered in the
“ following Verses. ”]

15. For they did not only harraßs and plunder, as the *Saracens* and *Ara-*
bians did, those Parts of *Europe* [stiled

the golden altar, which is before God.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river *Euphrates*.

15 And the four Angels were loosed, which were prepared

* Ver. 13. *A voice from the four horns of the golden altar.*] The Observation of Mr. *Daubuz*, on those Words is very ingenious, *viz.* that the Voice coming from the *Altar* imported, “ That the Sins and Vices of the *Christians* had not been repented of, notwithstanding the former Judgments inflicted on them ; and therefore no *Expiation* being made for them, “ were now to be more dreadfully punished.

† Sir *Isaac Newton*.

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red for an hour, and a day, and a month, and a year, for to slay the third part of men.

the *third* Part of the World] which they invaded, but made entire *Conquests* of the Nations they attack'd. All *Greece*, and the whole *Eastern* Branch of this *Roman* Empire was possess'd by them; and never lost since. They stood ready *prepared*, as Instruments of Divine Providence, to punish the Idolatries and Superstitions of this pretended *Christian*, but really *Antichristian*, Empire; they were ready at any * *Year*, or *Day*, or *Time* that God should please to call them in. Or, if we count the Number of *Days* contained in a *Year*, and a *Month*, as so many *Years*, in the usual *Prophetic* Way; so long did they, in Fact, execute their Tyranny, even in a large Tract of the *Western* Empire, *viz.* for *three hundred and ninety years* and upward. And thus were they *prepared* for so long a Time. *

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

16. Again, these Armies consisted mostly of *Horsemen*, and their *Numbers* were expressed to me in such Words as are used to denote vast and prodigious *Multitudes*. Such as *Psal.* lxxviii. 17. *Dan.* vii. 10. *Thousands of thousands, and ten thousand times ten thousand.*

[“ A Description perfectly answering to the exceeding great “ Number in the old *Turkish* Armies.]

17 And thus I saw the horses in the vision, and them that sat on them,

17, & 18. Moreover their *Arms*, *Horses*, *Weapons*, and their whole warlike Preparations, were such as carried Terror and Destruction;

F 3

Men

* Ver. 15. The Reader may see the Calculations of this Rise and Progress of the *Turkish* Empire in Mr. *Mede*, Sir *Isaac Newton*, Mr. *Whiston*, and *Vitringa*, which last learned Man agrees, in the *Main*, with the former Expositors in this Explanation; as does Mr. *Daubuz*.

Men and Horses breathing out nothing but Slaughter. [“ And, probably, the *Fire*, and *Smoke*, and *Brimstone* here mentioned may be the *Fire-Arms*, which were then lately invented, and were used by these Armies for the Destruction of the *European Territories*: As our best Commentators, and even *Vitrunga* himself, are inclined to think.]

19. In short, these dreadful Powers are thus far the same with those in the foregoing Vision *Vex.* 10. that they were to afflict and torment all Mankind, like Monsters with *Lions Mouths*, and *Serpents Tails*; to ruin their *Bodies* and *Estates* by Force of *Arms*; and poison their *Minds* * with a false and wicked *Religion*; and from the Beginning to the End of their Conquest, were to spread Error and Misery wherever they came.

20, & 21. And tho’ the gracious End of Providence, in this, and the foregoing Judgments upon this corrupted *Christian* Empire was, to cause Men to consider, and reform the several Abuses of the *Gospel* Light they had so long enjoyed; yet were these Intentions of Heaven frustrated by an irreclaimable Temper universally prevailing. “ For even the *Western* Christians, under the Influence of

having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither

* Ver. 19. *Their tails, &c.*] See the Note on Verse 10.

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neither can see, nor hear, nor walk :

21 Neither repented they of their murders, nor of their forceries, nor of their fornication, nor of their thefts.

“ *Rome*, and the *Roman Catholic*
 “ *Governments*, who had *seen* the
 “ *Eastern* and *Greek* * *Churches*
 “ thus punished, and quite destroyed,
 “ for their *Superstitions* and *vi-*
 “ *cious Practices* ; yet even *they* still
 “ continued on in the *Practice* of
 “ *Idolatry*, † *Saint Worship*, and *I-*
 “ *mage Worship* ; nay, would not so
 “ much as reform that cruel Spirit
 “ of *Persecution*, nor of putting
 “ *Cheats*, *Delusions*, and *Impositions*
 “ upon the *Understandings*, and
 “ *Properties* of Mankind. ‡

By all which are most remarkably fulfilled the Predictions of *Daniel* concerning these very Times and Events. *Dan.* xi. 40--43. where, having spoken of *the king that should do according to his will, and exalt himself, not regarding the gods of his fathers, nor the desire of marriage, but worshipping Mahuzzims, i. e. Saints, Angels, Tutelar Saints, &c.* Whereby is meant the *Christian*

F 4

Roman

* See Chap. ii. 5. with the Note there.

† Ver 20. *Worship devils* τὰ Δαίμονια. *Demons*, imaginary *Saints*, *Mediators*, *Tutelar Saints*.

‡ Ver. 21. By the Judgments described in these six *Trumpets*, upon the *Christian Church*, the best Commentators observe, very rightly, a particular Respect had to the Vices, and Corruptions of the *Clergy*, all along from after *Constantine* to *Justinian*, and to forward to the 14th and 15th Centuries : And that herein were most eminently fulfilled those Predictions of *Isaiah* concerning this very People of God. *Isai.* lvi. 9, 10, 11, 12. *Jer.* xii. 9, 10. *All ye beasts of the field* [called *Beasts of the People*] *come to devour ; yea all the beasts of the forests. For his WATCHMEN are blind ; they are all ignorant, dumb dogs, sleeping, loving to slumber—greedy dogs—shepherds that cannot understand—all look to their own Way, every one for his gain, &c.* See the excellent *Vitringa* upon those Verses. And compare *Ezek.* xxxiv. 1. to the 10th.

Roman Powers degenerating into all Degrees of Superstition, and Idolatry; he adds, *And at the Time of the End* [i. e. toward the Declension of this *Roman State*] *shall the king of the South, i. e. the Power of the Saracens push at him. And (after that) the king of the North, i. e. the TURK shall come against him like a Whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the [Grecian and then the Western] countries, and shall overflow, and pass over. And he shall enter into the glorious land (the Land of Judea,) and many shall be overthrown (in great Wars there) he shall stretch forth his hand upon the countries, and the land of Ægypt shall not escape. --- And the Lybians (Africans) and Æthiopians shall be at his steps. All which Nations compose the Empire of the Turks.*

C H A P. X

The next great Part of this Prophetic Book; containing new, and fresh Representations of Futurities, in an Open-Book. The Meaning of that Phrase. Christ gives the Book to St. John. His eating the Book, what? The Prophecies contained in it consist of clearer Descriptions of some Events already past, and of most evident Discoveries of the Antichristian Kingdom; of its Fall, and Destruction; and of the Kingdom of Christ's true Religion to succeed it. A Heavenly Assurance, that all shall be fulfilled agreeably to the ancient Prophecies.

1 **A**N D I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire.

1. **H**A V I N G thus far had Representations made to me of what was to befall the Roman Empire; first in its *Heathen State*, 'till the Fall of *Paganism*, and the Establishment of *Christianity* in the said Empire; as also of several principal Occurrences therein, *after* its Conversion; and of what related to the Church contain'd in it; more especially in the *Eastern* and *Greek Branches* of the Church; 'till, for the Superstitions, and Idolatries brought into their Doctrine and Worship, they are over-run and destroy'd by a Foreign Power, and false Religion; I was now to enter into a new and *fresh View* of Things; which were to consist partly of some clearer Representations of what had been already shown me; but *principally* of the Rise, Progress, and Destruction of that Corrupt, and *Antichristian Power*, now already prevailing, and afterward growing up to a monstrous
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Head, in the *Western* Quarters of this *European* Church, and Empire. That thus I might have a full and comprehensive Sight of the Divine Providences over this whole Church of God, 'till the setting up of *Christ's* Kingdom of Righteousness here upon Earth, and the last *Judgment* of the World, under the *seventh Trumpet*, or Denunciation.

These fresh *Revelations* were begun by *Jesus Christ* himself; who now appeared [in the Heavenly *Temple* before described,] in much the same glorious and majestic Form as he did in Chap i. 13, 14, 15, 16. [See the Paraphrase there.]

2. The *Manner* wherein these Things were foretold me by *Christ*, this great *Angel of the Covenant*, was in a variety of *Visions* contained in a *Book* he now held in his Hand. [Whether it was the *same Book* * with that before mentioned, once *sealed* up, but now *opened*, and containing these further *Prophecies*; or *another* different one, is not here expressed; however it is called an *Open-Book*; signifying, that the Matters contained in it were *clearer* and *plainer*; the *Characters* and *Marks* of Things and Persons relating to the *Christian Church* represented more indubitably than those in the *sealed Book*.] This glorious †

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3 And

* Ver. 2. As Sir *Isaac Newton* thinks, and also Dr. *More*.

† Ver. 1 & 2. *Another mighty angel*—in expressing *who* this *angel* was, I follow the Opinion of most of the learned Writers. The ingenious Mr. *Daubuz* makes it to be the Representative of *Luther*. And, agreeably to that Interpretation, he understands the *seven thunders*, Ver. 3, 4, to be the *seven European Kingdoms* which first established the *Reformation*, to the great *Terror* of *Papery*. The Difference between our Expositions is not so great as to carry, either of them, the least Inconsistency with the principal Intention of the whole Vision.

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Person, to command a greater Reverence, and Attention to what he was going to declare, stood forth, *me-thought*, with one Foot upon the *sea*, and with the other upon the *earth*; in token of his being Possessor and Lord of the whole World.

3 And cried with a loud voice, as *when a lion roareth*: and when he had cried, seven thunders uttered their voices.

3. Then, with a tremendous Voice, he order'd Silence: whereupon were pronounced from the Throne of God, seven dreadful *Denunciations* of particular *Judgments* to fall upon that *Antichristian Church*, whose Characters are hereafter to be distinctly specified.

4 And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying unto me, Seal up those things which the seven thunders uttered, and write them not.

4. I no sooner heard these, but I was going to write down the Particulars. But a Voice from the Throne had me desist; for there was no Occasion for it; at least *not* yet*. [“These *Thunders* being probably nothing else “ but either a Repetition of the Con- “ tents of the whole *seven Trumpets*; “ or else of the *seven Vials* to be pou- “ red out hereafter, *Chap. xv. & xvi.* “ or some other *particular Judgments* “ or *Events* upon this *Apostate Church*, in the following Ages, not “ needful to be now explain'd. ”]

5 And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven and the things that

5, 6 & 7. In the mean While, in full Assurance, that both these, and all other Divine *Predictions* concerning the present, or future Condition of the *Christian Church* should be faithfully and finally compleated; he lifted up his Sacred Hands to Heaven, in the same Manner as *Daniel* saw him do [*Dan. xii. 7.*] and, in the Name of the Almighty and Eternal Father of all Things, protested, that

* Ver. 4. The *Compleat. Edit* read it thus—*and afterward thou shalt write them.*

that whatever the said *Daniel*, or any other * *Prophet* had foretold concerning the Kingdom of *Christ*, and the glorious Success of it here upon Earth, in the *latter Times*; should be all punctually fulfilled. And particularly that Part of *Daniel's* Prediction, that the Reign of the *Antichristian* Kingdom of Idolatry and Persecution was to continue, after it is in it's full Height, but for a Time, and Times, and a half Time; [i. e. for twelve Hundred and Sixty Years, and no longer]; ‡ should be verified in the Period of this *seventh Trumpet*, now shortly to be declared; and then should *Christ's* Kingdom of Glory begin.

8, & 9. To proceed; the Voice then directed me to go up to *Christ*

therein are, and the sea and the things which are therein, that there should be time no longer.

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven

* Ver. 7. *The mystery of God.*—As he hath declared by his servants the prophets. These two Verses are a Demonstration, that the Judgments denounced against *Babylon*, *Edom*, *Tyre*, *Egypt*, &c. And the great Mercies and glorious Estate promised to *Jacob*, *Zion*, *Jerusalem*, &c. in the ancient Prophecies, were not designed to be merely and ultimately understood of those idolatrous Nations, and of the *Jewish Church* then in being; but of the Church of true and faithful People in the several Dispensations of Religion, and of the Enemies and Persecutors thereof: and principally in the *latter Times* of the *Christian* Dispensation. This is the *Mystical* (Spiritual) meaning of those Prophecies; the proper Key to them.

‡ Ver. 6. *That there should be Time no longer*—i. e. *Antichrist's* Reign should last no longer than 1260 Years; from its full Height to its Fall; or, at least, to such a Degree of its Decay as would certify its total Ruin before the End of this Period. See the learned Dr. Clark's Note in p. 44 of his *Connexion of S. Prophecies*; and Dr. Hen. More *Myst. Iniquity*, Part 2. Book 2. Chap. vii. and the Note on Chap. xiv. 8. of this Book.

Or again, the learned Dr. More well observes, the Meaning may be this, viz. *there should be time no longer than during the days of the seventh trumpet*—i. e. the Period of the seventh Trumpet should put an End to all God's Dispensations with Mankind here upon Earth. Dr. More *Apoc. Apocalypses*, p. 100.

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heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angels hand, and eat it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesie again before many peoples, and nations, and tongues, and kings.

who was still standing in the same Posture; and beg of him to let me read and understand the Contents of this *Book of Futurities*. Take it, says *Christ* in the same Way as *Ezekiel* took his, [Ezek. iii. 3. ii. 5.] *eat it, i. e. digest and thoroughly understand it.* But be assured, it will have the same Effect upon you as his had upon him. Your Desire of knowing the Futurities of Divine Providence will be gratified; the glorious Promises you will see made to the *Church of Christ* will please and delight you: But, when you come to the Sight of what Corruptions, Idolatries, and Persecutions this same *Church* will first undergo, before these Days of *Glory* are to come; you will be astonished and confounded.

10. And just so it was. The Sight I gained of these *future Events* created in my Thoughts a strange Mixture of Delight and Pain, of Pleasure and Vexation.

11. You see now, *continued Christ*, what it is you are to describe, and foretell, *viz.* the whole Series of Divine Providences over my *Church*, from its first Establishment in the *Roman Empire*, to the End of the World. And, now, in *Particular*, the Dealings of God with it in its last Corrupt and *Antichristian* State, 'till its wicked Powers are destroyed, and my *true Kingdom* be exalted in their Place. This is what you are *further* to write, for the Relief and Comfort of all sincere and good Christians; and as a sufficient Warning to all

all Kings, Princes, and People, who shall be Promoters of Superstition, Cruelty, and Idolatry. And these things shall be explained to you in the following Figures, Emblems, and Representations.

C H A P. XI.

This Chapter is an Epitome, or Summary View of the Christian Church, and of what is to befall it, under the Period of the first six Trumpets; by the Figures of a Temple measured and laid out, and of the two Witnesses. The same short Summary of the Events of the Seventh Trumpet, or Period of Woe to the Antichristian Powers.

1, & 2. **F**IRST then, in order to give me a clear Idea, and, as it were, an Epitome, both of the true Christian, and Antichristian Church; this great Angel bad me now consider the Christian Church, in general, under the Notion of a Temple. As the Jewish Temple formerly was the Place of God's true Worship; so now, under the Gospel, the Christian World is the [Spiritual] Temple of God. You remember, says he, the Prophets Ezekiel* and Zachariah had the Temple measured; as a prophetick Assurance, it should be rebuilt again, after its Destruction by the Babylonians. In their Case the Whole was measured, and laid out; because the Whole was to be rebuilt

1 **A**ND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the gentiles: and the holy city shall they tread under foot forty and two months.

3 And

*Ezec. xl, &c. Zach. ii. 1, &c.

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as the acceptable Place of God's Worship. But you are to look upon the *Christian* Church in another Manner. When you consider it, you must divide it, indeed, into *two* principal Parts, as the *Jewish* Temple was, *viz.* the *inner*, and the *outward* Court; or the *Holy*, and the *Common* Place of Worship. Thus must you, in your Thoughts divide the *Christian* Church into *two* Parts; and esteem and *measure* out its Professors under *two* Denominations, *viz.* the *inward*, *true*, and *sincere* Professors, the uncorrupt Worshipers of God, and *Christ*; and the more numerous Professors, in mere *Name*, and *Mode*, and *Form*; the *external* Part of the Church. The *first* of these will point out to you the *pure* and *primitive* Church, and the Followers of it; the *latter* the corrupt and *Antichristian* Body; the Bulk of which will consist of little else but superstitious, idolatrous, and immoral Professors, under the *Name* of *Christians*; and under *Governments*, and in *Communities*, called *Christian*, but not *really* such; who, as *Antiochus* once profaned the *Jewish* Sanctuary, will over-run the *Christian* World with corrupt, and *Heathenish* Worship, for the Course of *forty* and *two* months; which, in *Daniel's* prophetic

phetic Language, is * *twelve hundred and sixty years*. [Dan. vii. 25.] Thus must you *measure*, and esteem none but the *sincere* and *virtuous* Part, as the *real* Church of *Christ*, in any Age whatever.

3, & 4. But, notwithstanding this general Depravity of the Christian Church, God will always have *some* faithful Servants to bear witness to the Truth, and stand up against these Corruptions; tho' indeed, during this *Period** of Degeneracy, they will be but few, and those few have but a miserable Time of it; will be treated by the Majority with great Contempt and Oppression. And as, in the rebellious Nation of the *Israelites*, God had at several times some true *Israelites* and faithful *Prophets*, such as *Moses*, and *Aaron* in the Wilderness; *Zerubbabel* and *Joshua* during the Captivity; [Zach. iii. iv.] *Elijah* and *Elisha* in the Days of Idolatry; and as amongst the Seven Churches of *Asia* stiled *Candlesticks*, Chap. i. 20. there were *two* remarkable for Virtue and Purity; while the rest had, all of them, some great Faults charged upon them; so, in like manner, will there be found, in the several Ages of this corrupt Period; some *true* Christians in each of the *two* principal *Branches* of Christ's Church, viz. the *Jewish* and the *Gentile* Parts of

3 And I will give *power* unto my two witnesses, and they shall prophesie a thousand two hundred *and* three-score days clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And

* Ver. 2, & 3. *Forty and two months*—or *one thousand two hundred and threescore days*, i. e. *years*. Daniel calls this Period a *Time*, and [two] *Times*, and *half a Time*; now, a *Time* in Daniel signifies a *Year*—*Seven times passed over Nebuchadnezzar*, Dan. iv. 25. xi. 13. St. John here puts *Days* for *Years*, and his Number of 42 *Months*, resolved into *Days*, standing for *Years*, are the same with Daniel's *Time*, *Times*, and *half a Time*. Thus Ezek. iv. 5, 6. *Forty days, each day for a year*. And so Numb. xiv. 34. See on Ver. 9. Note *ibid*.

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it ; some brave Spirits, the Followers of those *two* primitive Churches, and of the Courage and Virtue of those forementioned *Prophets* ; who will support the Truth of Christ's Religion, and help to keep it alive in the World ; tho' but amongst a *small Number* in Comparison. These I compare to the two *Olive Trees* that fed the *Lamps* of the Temple ; [*Zach.* iv. 3, 11, 14.] These I call the *Lights* and Ornaments of Christ's Church, the *anointed ones*, the *Witnesses*, the *two Witnesses*. *

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not

5, & 6. Moreover these truly pious *Reformers*, like the forementioned *Prophets*, will be dear to God ; and will have Power with him. For tho' their Condition of Life will be very low, for a long Time, and the Influence of their Doctrine and Example but of small Degree ; yet, at last, God will demonstrate himself the all-powerful Advocate of them, and of their Cause. And as *Miracles* were formerly wrought in Defence of the

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old

* Ver. 4. *My two witnesses*.] Several learned Interpreters observed here not only the Fitness of this Comparison, but a Completion of the *Prophecy* in the *literal* Sense, of *two Witnesses*, the principal *Reformers* of the *Antichristian* Corruption* having appeared, as it were, in *Pairs*, viz. the *Albigenses* and *Waldenses* ; *John Huss*, and *Jerom* of *Prague* ; *Luther* and *Calvin* ; and their Followers. But I lay no Stress upon such kinds of Remarks.

Ibid. *And they shall prophesy*, i. e. teach *true Doctrine*, and, like the ancient *Prophets*, reprove and confute all *erroneous Doctrine*, and corrupt *Practices*.

Ibid. *In sackcloth 1260 days, or years*, i. e. the Time, from their being under a *general Oppression*, to their *Deliverance* from it, will be 1260 Years. See the Note on Chap. x. 6. concerning this Number of *two Witnesses*, to denote the *small Number* of the *Faithful* in this corrupt *Period*, in Comparison of what it was, in and under the *primitive Persecutions*. See the learned Mr. *Danburz* on this Chapter, and Mr. *Lancaster's Dictionary* to his Abridgment in Artic. Number—Two, p. 94.

old *Prophets*, * and in Punishment of their malicious Persecutors; so will God, in his due Time, verify the Words, and vindicate the Cause, of these *Christian Reformers*; and, by exemplary Judgments upon the *Anti-christian Powers*, will make way for the Establishment of his *Kingdom of Righteousness* upon Earth.

7. But, in the mean Time, while these *Witnesses* of Truth, and *Reformers* of the Church's corrupt Doctrines and Practises, are carrying on their good Work; nay and even after they shall seem to have brought it to a considerable Perfection, in the Christian World; they will meet with hard and dreadful Usage in their Persons; and their Cause will be brought so low as to appear quite *lost* and *dead*. And all this from the same *Roman Power*; [*Daniel's* fourth *Beast*, or *Kingdom*,] which *formerly* was purely *Pagan*; but *now*, under the Name of *Christian*, is

in the days of their prophesie: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.

8 And

* Ver. 6. *These have power to shut the heaven that it rain not in the days of their prophesy.*] Here is a manifest Allusion to the Case of *Elias* in *Ahab's* Time, when it rained not for the space of *three years and six months*. Jam. v. 17. the Time exactly answering to these *Days of the Witnesses Prophecies*; prophetically taken for 1260 Years. All that while the persecuting Powers being plagued with some divine Judgment or other, answering to the Drought inflicted on the *Israelites*.

Again, these *Witnesses* have Power with God, i. e. not to execute, but to pronounce and declare God's Judgments: in the same Sense as the *Prophets* of old were set over the nations, and kingdoms, to root out, and to pull down, to destroy, and to build, and to plant. Jer. i. 10. xviii. 7, 8, 9, 10. that is, to prophesy and foretell what sinful Nation God would punish, and what virtuous People he would bless and exalt. And thus the steady and virtuous *Christians*, in corrupt Times, have Power to denounce, from the Word of God, divine Judgments on the apostate persecuting Powers, and, by their Prayers, to bring those Punishments on them, for their own Deliverance.

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become as idolatrous and superstitious, and as cruel a Persecutor, as ever the *Heathen* Emperors were. See Chap. xiii.

8 And their dead bodies *shall* lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

8. And with such Indignity, and merciless Inhumanity will these *Antichristian Roman* Powers treat such as would reform their religious Abuses, through the Extent of their Dominions; that I may well style *Rome*, the Head of it, *Sodom* for Corruption of Manners; *Egypt* for Tyranny and Oppression; and that wicked *Jerusalem*, which killed the *Prophets*, and even our Lord *Christ*, their own *Messiah*.

9 And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

9, & 10. For in short, as it is the Height of Cruelty first to murder an innocent Man, and then to deny him the Privilege of a Burial, and leave his Body expos'd above Ground; and as it is the Custom of such as gain Conquests over their Enemies to celebrate their Victories with Mirth and Feasting, and Presents, to their Friends; so will these *Antichristian* Powers esteem this Suppression of these true Christians, [who tormented them with a Sight of their Errors, and galled their Consciences by telling them the Truth,] to be the noblest Gain that could befall them; and instead of being reformed, will glory and rejoyce in their Cruelties. *

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them

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11, & 12:

Ver. 9. *Three days and a half*, or *three times and a half*. These being resolved into the Number of *Days* contained in three *Years* and a half, (*Days* put for *Years*, as *Years* for *Days*, in the *prophetic* Language) make exactly the *forty and two Months*, or 1260 *Years*, i. e. *Daniel's time*, and *times*, and *half a time*; as in Chap. xii. 14. of this *Book*. Thus □□ (from) in the *Hebrew*, and ἡμέρα in the *Greek* are used for the same as χρόνος and καὶ ἡμέρας. See Dr. More Myſt. Godlineſs, Book V. Chap. xv. p. 177. See on Ver. 2, 3.

11, & 12. But in vain will all this wicked Violence be used toward the total Suppression of true Christianity For as *Christ* himself, after a laborious and painful Ministry of about *three Years* and a half, was ignominiously put to Death; and then on the *third Day* was raised again in glorious Power and Majesty; so, in like Manner, shall it be with these suffering *Witnesses* to his Truth. For it will be but a *short Time*, comparatively speaking at least, [for such is the whole Period of the Reign of *Antichrist*, tho' *twelve hundred and sixty years*, when compared to the *boundless Time* that is in *God's Hand*,] before God will raise them, or their Successors in the same Cause, not only to a free Liberty and Safety in preaching the true Doctrine; but to an universal Esteem, Honour, and Credit in the Christian World; to the great Astonishment of Mankind. [This is, in the *prophetic Language*, to be called, or raised up to heaven*.]

13. When this grand *Reformation* shall be brought about, it will be such a Change of Things as the *Pro-*

that dwelt on the earth.

11 And after three days and an half, the spirit of life from God entred into them; and they stood upon their feet, and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them.

13 And the same hour was there a great earthquake, and

* See *Isai. xiv. 13.* So our Lord says of *Capernaum*, *Thou that art exalted to heaven*, i. e. raised to great Prosperity, *shalt be brought down to hell*, i. e. into great Calamity. Thus the *Assyrian Monarch* boasted, *I will ascend up into heaven, I will exalt my throne above the stars of God*, &c. *Isai. xiv. 13.* Yet thou shalt be brought down to hell. Ver. 15. And thus *Isaiah Ch. xiv. 13, 14.* represents the proud Monarch of *Babylon* as saying, *I will ascend into heaven, I will exalt my throne above the stars, I will ascend above the clouds*, i. e. domineer over all Nations. Yet thou shalt be brought down to hell.—*How art thou fallen from heaven.* Ver. 12, 15.

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and the tenth part of the city fell, and in the earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven.

14 The second wo is past, *and* behold, the third wo cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ, and he shall reign for ever and ever.

phets are wont to express by *Earthquakes*, and such kind of unusual Motions. Thus will it be at several *Times*, within the *Period* I now speak of. At *one particular* Event, for Instance, this persecuting Power will lose a *tenth* Part * of the Dominions it was possessed of; and a vast Number of the Dignities, Honours, and Preferments its Votaries had enjoyed, will *die* and be *lost*. And by these Judgments, these *Reformed* Countries of Christendom will learn to serve God in a Manner more truly tending to his Honour and Glory.

14. And thus you have a short *Summary* of what is to come to pass in the corrupt *Antichristian* Church, till the *second* Period of Divine Judgments, or great *Woes*, is past; or the *sixth* Trumpet.

TRUMPET VII.] 15. The *seventh* and *last* of these is to bring on the total Ruin and Downfall of this *Antichristian* Power; and to set up the kingdom or Religion of Christ in Purity, Peace, and Prosperity upon Earth. And the *general* Account of it now given is this, *viz.* that when the *seventh* Angel had made his *solemn Denunciation*, the whole heavenly Assembly, *methought*, cried out with

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* Ver. 13. *A tenth part of the city fell*, *viz.* fell off from the Communion of the *corrupt* Church, as, at *last*, they will *all* fall off. See Chap. xvi. 19. Mr. *Daubuz* interprets these Words of the total Loss of the *Greek Churches*, (accounted the *tenth Part* of the *Roman Territories*) which was some time after the *Reformation*. I have nothing certain to determine in this Matter; and so I refer the Reader to his Choice of the several Expositions given.

Ibid. *Seven thousand men.* See Dr. *More* *Myft. Iniq.* p. 213, 214.

a Voice of uncommon Exultation ;
*Now comes on the blessed Time of uni-
 versal Reformation ; when true and
 uncorrupt Christianity shall prevail,
 and be practised in the World. Now are
 the Predictions of Daniel fulfilled*
 [not all at once, but, in a sure way *,
beginning to be fulfilled.] Behold
one like the son of man came in the
clouds of heaven.---And there was
given him a dominion, and glory, and
a kingdom, that all people, nations,
and languages should serve him.--- And
the kingdom, &c. shall be given unto
the Saints of the most high, &c. See
Dan. vii. 13, 14, 22, 23, 24, 25, to
the End of that Chapter.

16, 17, 18. At the same time,
methought, the twenty four Elders, †
the Representatives of the Ministers
and Pastors of the Christian Churches,
fell prostrate in humble Adorations
and Praises to the eternal Father of
all Things, “ For his wonderful Pro-
“ vidences, and all-wise Dispensati-
“ ons in thus delivering his true
“ Church and Worshippers from the
“ many Persecutions of evil Times,
“ and wicked and corrupt Men ; in
“ thus vindicating the Honour of his
“ Holy Religion by so many divine
“ Judgments upon the Nations its
“ Adversaries ; and, finally, by giv-
“ ing all these heavenly Demonstra-
“ tions of his all perfect Justice and
“ Mercy, in rewarding the faithful,
“ and punishing all the disobedient
“ Part of Mankind.

16 And the four
 and twenty elders
 which sat before
 God on their seats,
 fell upon their faces
 and worshipped
 God,

17 Saying, We
 give thee thanks, O
 Lord God Almighty,
 which art, and
 wast, and art to
 come ; because thou
 hast taken to thee
 thy great power,
 and hast reigned.

18 And the na-
 tions were angry,
 and thy wrath is
 come, and the time
 of the dead that
 they should be
 judged, and that thou
 shouldst

* See the learned Dr. *Henry More* Myst. Iniq. Book II.
 Cap. 7. with my *Notes* on Chap. xiv. 8. and on x. 6. of this
 Book.

† Ver. 16. See *Note* on Chap. iv. 6.

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shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

19. In one Word, as the Sight of *Solomon's* Temple was then most compleat to any one, when the *most holy* Apartment itself was open, and the very *Ark* and *Cherubims* become visible to the Beholder; so is this *Spiritual* Temple, this *Church*, and Kingdom of *Jesus Christ* upon Earth, to be *then* in its perfect Splendor and Perfection; when he shall reign in the Hearts and Holy Lives and Examples of his Followers; when his *Gospel* shall be their only *Rule*, and their universal Obedience to its Laws of Virtue become his Glory, and their Happiness: † as it will be in this *last Period* of the World, wherein are to be such stupendous Revolutions as are compared to Thunders, Lightnings, and Earthquakes in the *natural* World.

† Ver. 19. *The temple of God was opened in heaven*, or the *heavenly temple*, i. e. the *Christian Church* in its Purity. For several particular Significations of this figurative Expression I refer the Reader to the learned *Vitringa*. See the Note on Chap. iv. 1.

C H A P. XII.

Another short Description of the Christian Church, and of the Roman Powers that suppress and persecute it; both in the Pagan and Antichristian Times; under the Figures of a Woman, and a Great Dragon. This is a larger Representation of the Visions of the fifth and sixth Seals, Chap. vi. 9.---17.

1, & 2. **A**NOTHER Manner wherein the Holy Spirit gave me a *general View* of the Condition of the *Christian Church* under the *Roman Empire* was, by representing it in the * *Figure of a Woman* with *Child*; at her full Time; and struggling under the Pains of Delivery. She was *clothed with the sun*; to denote the Blessing of *Light* and *Knowledge* this Church enjoys from *Jesus Christ the Sun of Righteousness*. The *moon* was under her feet; signifying that the *lesser Lights* of Religion, viz. the *Jewish Ceremonial Laws* were now put down, and laid aside. And the *crown of twelve stars* is an Emblem of her being illuminated by

1 **A**ND there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child † cried, travailing in birth, and pained to be delivered.

3 And

* Ver. 1. *A great sign*—σημεῖον μέγα, *A strange and surprising Event.*

† Ver. 2. *And she being with child, travailing in birth.*] This is the usual Figure made use of in Scripture, to express eager Desire, or great Difficulty. Thus the Prophet describes the *Jewish Streights and Calamities*, *Isai. xxvi. 16, 17, 18.* Lord! in trouble have they poured out a prayer, when thy chastning was upon them. Like as a woman with child draweth near the time of her delivery, and is in pain; so have we been—We have been with child, we have been in pain, &c. And St. Paul *Gal. iv. 19.* My little children, of whom I travail in birth again, till Christ be formed in you.

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the Doctrine, and governed by the Discipline of the *twelve Apostles* of Christ.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven; and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all

3, & 4. This was *one* Part of the Figure now presented to my View; the *other* was that of a *Great Red Dragon* standing, as it were, with open Mouth, to devour the Child she was to bring forth. By this is signified the several *Emperors* and Potentates of *Rome*, the Instruments of the *old Serpent*, the *Devil*, the first *Deceiver*, and Example of Idolatry, Wickedness and Persecution. This *Dragon* or *Empire* appeared, in this Vision, with *seven Heads*; that is, under seven *Forms* of supreme Government; and with *ten Horns*, i. e. as it was divided and split afterwards into *ten Kingdoms*, [of both which we shall see more particularly in *Chap.* xiii, and xvii.] Its idolatrous Religion, i. e. *its Tail*, had now over-run the *third* Part of the then known World; and made all the *Stars*, i. e. the several *Princes* * of it bend and truckle under its Dominion. It did much the same in the *Christian Church*, as it had done in the *Heathen World*. For by the terrible Persecutions of these *Roman Emperors* upon *Christians*, a great Part even of the *Pastors* and *Ministers* of the Church were affrighted, and fell off from their Profession into the *Heathenish* and idolatrous Worship. †

5. But, after all these Hardships and Persecutions which the *Christian Church* labour'd under, during the first
three

* So Mr. *Mede* and his Followers.

† So the Learned *Vitringa*.

three hundred Years ; the Time was to come, when she was to be *delivered* from them by a famous *Prince*, who was to embrace the *Christian Faith*, and be exalted to the Throne of this Empire : to abolish idolatrous and *Heathen Worship*, and defend and support the Religion of *Jesus Christ*.

[“ All which was fulfilled in *Constantine the Great*, whom the other Tyrants and Princes of the Empire endeavoured to destroy. Thus the Church’s *Child* was brought forth ; and, in the *prophetic* Language, *exalted to heaven*. See Chap. VI. 12, 13, 15, 16, 17.]

6. But tho’ the Christian Church was thus to be delivered from the severe Oppressions of these *Pagan* Emperors, and the true Religion gain a Settlement in the Empire ; yet, *methought*, it was but a little while before I saw it reduced to a very low and mean Condition in the World, and its Professors, [the *true* and *sincere ones* I mean,] living in a *Christian* World that might be compared to a *Wilderness*, † a wild *Desert* ; wherein the far greater Part of pretended Christians were over-run with false Doctrines, and superstitious Practices. However, Divine Providence still preserved the Truth from being quite extinguish’d ; tho’ these Corruptions

nations with a rod of iron : and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her *there* a thousand two hundred and threescore days.

7 And

† Ver. 6. *The wilderness*.] The *Roman Empire* may well be understood to be here called *the Wilderness*, as the ancient *Prophets* were wont to style Great Kingdoms and Empires. Thus *Babylon* is called *the desert of the sea, or waters*. *Isai. xxi. 1*. And *Jeremiah* calls it *the wilderness* (or vast *Extent*) of people. *Jer. xx. 35*. So *St. John* denotes the *Countries* of the *Roman Empire* by the *many* or spacious *Waters*, Chap. xvii. 1, 15. of this Book. In this vast, turbulent Empire had the Church of *Christ* a Place in the Times of Persecution.

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were to be permitted to prevail, [after they were come to their full *Height*,] in the Church, for the Term of *twelve hundred and sixty years*; even as *Daniel* had long ago foretold. See Chap. xi. 1, 2, 3. of this Book, and Chap. x. 6.

7 And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels:

8 And prevailed not, neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

7, 8, 9. And, to make the Impression of these memorable Events more strong and lively upon my Mind, they were presented to me in the Scene of a dreadful *War*, as it were, between *Heaven* and *Earth*, between *God* and *Satan*; * the one striving, by his Instruments, these persecuting *Emperors*, to destroy *Christianity*; and the other: by his Angels and Ministers, by his Martyrs and Teachers to uphold and support it. And the End of all was, that *Pagan Idolatry*, the Work of the *Devil*, the Grand Deceiver, was, by degrees, totally suppressed; and the Persecutors of the Christians, the Heathen Commanders of the opposite Armies, and the Pagan *Priests*, were defeated, and confounded by the Victories of this *Great Constantine*, and by his Advancement to the Imperial Throne. *That is*, in this prophetic Style, the one were cast down from

* Ver. 7, 8, 9. *War in heaven* — *Michael and the Dragon*, &c.] It is certain, the Christians, in the Time of *Constantine*, thought this Prophecy to be so plainly fulfilled by this great Event of *Constantine's* Advancement to the Throne of the Empire; that this Emperor's Statue was set over his Palace Gate, trampling upon a wounded *Dragon*; which, *Eusebius* says, was done to signify his Conquests of those Tyrants that oppressed and persecuted the Church, at the Instigation of the Devil; in Allusion to the Books of the Prophets, where the Devil thus raging against the Church is called a Dragon. Vit. Const. Lib. III. Cap. 3. And *Constantine* himself, in his Epistle to *Eusebius*, calls his Conquest of *Licinius*, *The foiling of the Dragon*, and the Restoration of *Christian Liberty to all Men*. Socrat. Lib. I. Cap. 6.

from heaven, the other raised up to it.
Compare *Isai.* xxvii. 1.

10, 11. Whereupon, *methought*, I heard the whole Assembly in this heavenly Temple expressing their Joy in most devout and seraphic Strains, for this glorious * Change in the face of Things; rejoicing in the happy Prospect that the Heathen Persecutors, and † Accusers of the *Christians* were now suppressed; and God's Truth was going to prevail; that the Patience and Death of the Martyrs had not only gained *them* the Happiness of Heaven, thro' the meritorious Death of *Christ*; but had, at last, ended in the Conversion of the *Heathen* World to his true and saving Religion.

12. This, *said they*, must needs be Matter of unspeakable Comfort to the whole World. But this Song of Praise was no sooner over than, *methought*, I heard another Voice, declaring, That this Happiness would not last long in the Height it might be hoped for and expected; that the Grand Enemy of Truth had yet many Stratagems and Devices, which, thro' the corrupt Inclinations of Men, would yet work great Miseries, and bring many Sufferings upon the Mem-

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And

* Ver. 10. *Now is come salvation, and the kingdom of our God, and the power of his Christ*, that is, not the Kingdom of Christ in its full Glory and Power; but *thus far* it is advanced, that *Idolatry* is cast down, and *Christian Liberty* restored. See the Note on Chap. VI. Ver. 15, 16, 17.

† Ibid. *The accuser of the brethren.*] The *Heathens* (especially their *Priests*) accused the *Christians*, to the Emperors, as guilty of all Manner of Crimes, and as the Causes of whatever Calamities and Misfortunes betell the Empire.

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bers of this † *Christian* Empire; and tho', compared with the future Happiness of Christ's Kingdom, [which will be *for ever and ever*] they were to be but *short*; yet they would be *terrible*, like the Rage and Malice of the wicked Author of them.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

13. And so it proved; for I observed, after the *Pagan* Idolatry was thus far discountenanced in the Empire, by *Constantine's* Advancement to the Throne; the *Dragon* still persisted to persecute the *Woman*, i. e. the *Church* it self, tho' he and his Agents failed of destroying *him* its Protector. For there were great Struggles and Attempts to continue, and propagate the *Heathen Idolatry*, during his Reign, for a long Season; and afterwards by *Julian* the Apostate.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent.

14. But still notwithstanding these Attempts, Divine Providence so ordered it, that Christianity found some tolerable Protection, [tho' at best it might be compared to a Man's Habitation in a confused *Wilderness*] both in the *Eastern* and *Western* Parts of the Empire. So that both these Branches of it may resemble the two *Wings* of an *Eagle*, on which the *Christian Church* may be said to have been carried in these difficult Times, and delivered from Ruin and Suppression. Agreeably to what God is said

† Ver. 12. *Woe to the inhabitants of the earth, and of the sea.*] The Learned Mr. *Daubuz* understands this as a Denunciation against the *Idolatrous Gentiles* endeavouring to restore themselves again to the Ruling Power, but destroyed by *Constantine*; as were *Magnentius*, *Eugenius*, &c. with vast Numbers of the *Romans*, influenced by *Diabolical* Fury against the *Christians*. But the *Verse* immediately following seems to me to determine it as meant of the *Woman*, the *Christian Church*. But the Difference is not very material.

said to have done for the *Israelites*, in conducting them into, and thro', the *Wilderness*. *Exod. xix. 4. Ye have seen what I have done unto Ægypt, and how I bare you on eagles wings, and brought you unto myself. ** Thus is God to preserve *Christ's Religion* in the World, during the *future Corruptions* of it, which are to last (at least) *twelve hundred and sixty years.* † See on Chap. xi. 3, 4, 9.

15. Accordingly, when this great Adversary of Truth, and his Instruments in the Empire, found that they could no longer attack the *Christian Church* by way of open Force and Persecution; they enter'd into Measures to distract and confound the Religion of it by *Heresies, Schisms, Animosities, and Divisions* amongst its own Members. [“ Which was fulfilled in the terrible Disturbances
“ between the *Arians* and *Orthodox*,
“ in *Constantine's* Reign, and long
“ afterward. This was the flood out
“ of the *serpents* mouth; agreeably to
“ the Scripture Manner of expressing such Events. *Isai. lix. 9. The enemy cometh on like a flood. Prov. xviii. 4. The words of a mans mouth are as deep waters. xv. 28. The mouth of the wicked poureth out evil things.*

“ Or else this Flood was the Inundation of the *Northern People*, who would have destroyed both the *Empire* and the *Church*, but that the Empire defended itself for some Time, and the *Northern*

15 And the serpent cast out of his mouth water as a flood, after the woman; that he might cause her to be carried away of the flood.

15 And

* See also *Deut. xxxii. 11, 12.*

† See Dr. *Henry More*, *Myft. Iniq.* p. 213, 214.

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“ People themselves afterward embraced the *Christian* Religion. *

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

16. But these Dangers were, in good measure, got over by Time, and the Course of good Providence; so that the Christian Profession still subsisted in the Empire, free from Violence and Persecution, at least from *open* Enemies.

17. But, in succeeding Ages, the same restless Adversary pursued it with fresh Fury and Vengeance; by introducing into it such an *Apostacy* from the Truth both in *Faith*, *Worship* and *Morals*; that the Church it self became absolutely *Antichristian* in its *Ruling Powers*; who persecuted and oppressed all the *sincere* and *virtuous* Professors of Christ's Religion. As will be seen more particularly afterward, in Chap. xiii. & xvii.

* Sir *Isaac Newton* interprets this *Flood* to be the Division of the Empire between the Sons of *Constantine* the Great; when the *Western* Empire would have persecuted Christianity, but the *Greek* or *Eastern* Empire [called the *Earth*] deliver'd it, by the Victory of *Constantinus* over *Magentius* Anno Dom. 353. The learned *Vitringa* understands it of the Inundation of the *Turks* and *Saracens*. The Sense, and Completion of the Prophecy holds good in any of these Ways. And tho' I chuse to express only that of Mr. *Mede*, and Mr. *Whiston*, and Dr. *Cressener*; the Reader is left to his own Judgment.

C H A P. XIII.

Further Descriptions of the Antichristian Empire, in a Fourth Vision, under the Image of a Beast, the Fourth Beast in Daniel's Prophecies. Characters of Antichrist himself, in a Fifth Vision. His very Name and Title. All which is to be still further illustrated in Chap. xvii. of this Book; to which the Reader is referred.

1 & 2. **W**E are now drawing toward more *clear* and *particular* Explications of the Condition the *Christian* Empire, and Church of *Rome*, is foretold to be in, during its corrupt and idolatrous *Period*, in part already mentioned. These Explications were shown me *first* under the Image of a terrible *wild Beast*, which, *methought*, I saw rise out of the *Sea*. That is to say, out of the *People*, and *Nations* of the *World*, that were in great Agitations like a stormy *Ocean*. In the *Prophetic* Language a *Beast* signifies an *Empire*, or *Kingdom*. The Prophet *Daniel* represents the *four* great *Monarchies* of the *World* by four *wild Beasts* [Dan. vii.] The *Beast* now to be described was, the *fourth* of *Daniel's* Beasts, viz. The *Roman* Empire; which now appeared to me as made up of all the other *three*; i. e. had all the cruel *Power* of the *Babylonian*, *Medo-Persian*, and *Grecian* *Monarchies*, united, as it were, in *one*. It had *seven heads* i. e. belonged to the *City* built upon *seven hills*; and had gone, or was to go, thro' seven *Forms* * of supreme Government;

1 **A**ND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And

* See Chap. xvii. 9, 10, 11. With the *Note* there.

and is now considered as divided into† *ten European Kingdoms*, signified by the *ten Horns*, and *Crowns*. Every one of the *Forms* of Government under which this *Empire* had gone, or was to go, were to support and propagate *Idolatry*; which, in the *Scripture* Language, is called *Blasphemy*; the *Worship* of *Idols*, *Images*, or false *Deities* being the highest Indignity that can be offer'd to the Name, and *Worship* of the *One True God*. Finally, *Rome*, at first, arriv'd not to this height of *Dominion*, but by wicked *Violence*, and *diabolical* *Usurpations*; and *now still* will really and effectually promote *Idolatry*, tho' under the *Covert* of the *Christian Name*. Thus are accomplish'd those Words of the Prophet, *Dan. II. 33. --- 43. vii. 7, ---- 23 ----- 25. The Images Legs* [the *Fourth Kingdom*, i. e. the *Roman*] were of *Iron* ---- *The Fourth Kingdom shall be strong as Iron; for as much as Iron breaks in Pieces, and subdues all Things ----- Behold a Fourth Beast dreadful, and terrible. The Fourth Beast shall be the Fourth KINGDOM upon Earth ----- The Fourth Beast had Ten HORNS ----- The Ten Horns are Ten KINGS that shall arise. This is the King that was to do according to his Will, and exalt and magnify himself above every God, and speak marvellous Things against the God of Gods, and prosper untill the Indignation be accomplished, Dan. xi. 36. That is, promote Idolatry, Superstition, and persecute the Worshipers of God.*

H

3. One

† See Chap. viii. 12. With the Note there.

3. One of these *Forms* of Government, or one *Head* of this *Empire*, received, *methought*, a fatal Blow, *i. e.* The *Imperial* Power, under the *Cæsars*, was destroyed by the barbarous Nations. [As may be seen under the IV. *Trumpet* Chap. viii.] But, tho' this one *Head* was destroyed, the *Beast* itself still lived; the *Power*, the persecuting Power, still remained, tho' got into several Hands, and the *Ten Kings* exercised the same cruel and arbitrary Dominion over their *Christian* Subjects as ever the *Heathen Emperors* had done. Thus the deadly Wound was healed; to the pleasing * Astonishment of all the corrupted Part of the Christian World.

4. For the generality of the Subjects of these *Idolatrous Christian* Governments soon ran into Compliance with, and Admiration of, the prevailing Powers; and submitted to all their superstitious Injunctions; and thereby, in Effect, became the Subjects of that *Old Serpent*, the first Deceiver of Mankind.

5, & 6. Thus will this *Anti-christian* Power continue to hold its arbitrary, and idolatrous Dominion over the Christian World; to the Dishonour of God, † and the Scandal

3 And I saw one of his heads, as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things, and blasphemies;

* Ver. 3. *Wondered after the Beast.* ἐθαύμασεν ὅπισθεν τοῦ θηέως. Followed the beast with wonder and admiration; as crowds of People run after a Shew, or a great Man.

† Ver. 5. *A mouth speaking great things, and blasphemies.* viz. Such as calling itself the *Queen* and *Mistress* of all Churches, the *Center of Unity*, the *infallible Judge of Controversies*, the *Ark out of which there is no Salvation*, the *Sovereign of Kings*, *Disposer of Crowns*. This ascribing to itself what belongs only to *God* and *Christ*, is another Sense of *Blaspheming*. See, for more flagrant Instances of this Kind Dr. *Hen. More* *Myft. Iniq.* and *Vitringa* in his *Notes* upon this Place.

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blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of the life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

of the Christian Name; during the whole *Period* foretold by *Daniel*, viz. for the *twelve hundred and sixty years*, at least. [See *Dan.* vii. 24, 25.] See Chap. xi. 1. 2. of this Book, and Chap. x. 6. 7. with the *Note* there.

7, & 8. And the worst and most dreadful Article of this *Antichristian* Dominion will be, that of *forcing the Consciences* of Men in religious Matters, and of *persecuting* all that dare to question or withstand their idolatrous Commands: Which none will dare to do, except a few chosen, sincere, and virtuous Christians, in all this difficult Time; who are therefore said to be *Written in the Book of Life*. * [See the *Note* on Chap. iii. 5. And compare *Dan.* vii. 23, 25.]

9, & 10. But here again ¶ let me call upon every one, whose Lot it may be to live in these Times of Distress, to give Attention to the solemn *Denunciation* of God against this *persecuting Spirit*, and to his comfortable *Promise* to such as patiently suf-

H 2 fer

† Ver. 6. *Against them that dwell in heaven*, i. e. either God and Jesus Christ; or else the Saints and Angels, by abusing their Names and Characters in setting them up as *Mediators*, and *Intercessors*.

* Ver. 8.—*In the Book of life of the Lamb slain from the foundation of the World*. I make no Doubt but the Words *from the foundation of the world* are here transposed; and should follow after *names written*, for so they expressly do, Chap. xvii. 8.

¶ See Chap. ii. 7, 11. And iii. 6. 13.

fer by it, viz. "That He will assuredly vindicate the Cause of his true Religion, and pull down the *Antichristian* Powers that oppress it, by a most exemplary Destruction; and cause his true and faithful Servants to reap the Blessings of Christianity in Safety, Glory, and Peace." So, as the forementioned Times will try and display the Patience of good Christians; let this Divine Promise animate them to Steadiness and Perseverance. [This is the *Fourth* Vision of the *Open Book* before mentioned; wherein are given the Characters of the corrupt *Antichristian* Church.]

11, & 12. In a *Fifth* Vision was described to me the Marks of the very *Antichrist* himself, the Head, and principal Mover of all the forementioned Corrupt, and *Idolatrous-Christian-Powers*. These Marks were represented by, and in a *Second Beast*, rising out of the *Earth*, i. e. from amongst the *Countries* into which the Empire was now divided under *Ten Kings*. This *Beast* did indeed put on the Appearance of a *Lamb*; † that is to say, it represented a *Person*, a *Political* Person, or a *Governing Power*, who professed themselves *Vicars of Christ, the Lamb of God*; his *Vicerents, and Representatives*; Suc-

10 He that leadeth into captivity, shall go into captivity: He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And

† V. 11. *Two horns like a lamb*. Our Learned Commentators interpret the *Horns* either of the several *Powers* this *Beast* pretended to have a Right to exercise; or of the *Extent* of such *Powers*; such as *temporal* and *spiritual* Power; of *binding* and *loosing*; two patriarchal Powers in and over the *Eastern*, and *Western* Empire. But perhaps, after all, the *Horns* might be here mentioned by St. *John* only as part of the Description of the *Lamb*; the Appearance whereof this *Beast* now affected to take upon him. But let the Reader judge.

Chap. XIII. *the* REVELATION. 101

cessors of his *Apostles*, and *Pastors* of his *Flock*. But *spake like a Dragon*, and *exercises all the Power of the first Beast*, &c. i. e. He was still to be the Agent and Instrument of that *Old Serpent*, by whom the *Old Roman Empire* was set up. He exercised the same *Tyrannical Dominion*, tho' under another *Form*; and, by an uncontrollable *Church Authority*, first perfwaded, and then, by increase of Power, forced the Christian Subjects to pay implicit Obedience to these *Ten Princes*; and then made use of *their Power* to oblige all to submit to his superstitious and idolatrous Determinations. Thus you have the same *Beast* in a new Shape; or, if you will, *Two Beasts* conspiring in *one* and the same wicked *Dominion*. The *Old Roman Empire*, that was *lost* and *dead*, as is were, by the Abolishment of the *Cæsars*, now revived again, in the same *Arbitrary Power*, tho' placed in different Hands. 'Tis no longer a *Pagan Empire*; but 'tis the same *Dominion* under *Ten weak Tyrants*, guided and ridden into a cruel and idolatrous Administration, by a subtle and domineering Set of *Ecclesiastics*.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on

13, 14, & 15. The Methods, whereby this *Church Empire* is foretold to gain this Ascendant over both Princes and People are, pretended *Miracles*, forged *Revelations*, sham Appearances of *Angels*, and *Saints* from Heaven to hypocritical Saints upon Earth; the Terror of *Excommu-*

nications, * that tend to fright weak Minds into wicked Compliances; *Anathemas*, and *Spiritual Curses*, pretended to be confirm'd from *Heaven* it self, and to light upon all Opposers, like *Fire* from *God* above. By all which, and such like *lying Wonders*, it was to raise itself to such *unbounded Authority* as is, indeed, the very *Image*, † the same things with the Ancient *Imperial* persecuting Power; and makes it *death* to any Subject to resist it.

the earth, by *the means* of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And

* Ver. 13. *He maketh fire come down from heaven.*—As *Heaven*, in the *Prophetic* Language, signifies the *Princes* and *Rulers* of the *Political* World, so *fire from heaven*, in the same *Eastern* Speech, denotes the *Threats* and *Terrors* of Persons in *Authority*.—And is here an apposite Description of *Popish Excommunications*.

† Ver. 14 and 15. *The image of the beast.* It will make no Difference as to the *Completion* of this Part of the *Prophecie*, whether by this *Image* we understand this second Beast ruling over the *ten Kingdoms* of *Europe*, as in the *Paraphrase*, or the *Emperor Charles the Great*, set up, and crown'd by the *Pope*; as *Supporter* of the *Church-Persecuting-Power*; which is *Mr. Whiston's* Opinion, and is countenanced by very good Authorities. *Essay on Rev.* pag. 260, &c. *Charles the Great*, as called an *Emperor*, was indeed an *Image* of the ancient *Roman Emperors*; but then he was made so by the *second Beast*; and not without being obliged, at his *Coronation*, by the most *Solemn Oath*, to defend the *Papal* Superstitions with all the *Terror* of his *Sword*. Surely this is much a more agreeable Interpretation than that of the learned *Vitrunga*, who understands it of the *Roman Inquisition*: which prevails only in some particular Countries. See *Dr. Cressenmer Demonst. Lib. iii. Chap. vi.* with his *Notes* there. And *Book iv. Chap. ii.* &c.

Chap.XIII. *the* R E V E L A T I O N. 103

16 And he cau-
feth all, both small
and great, rich and
poor, free and bond,
to receive a mark in
their right hand,
or in their fore-
heads:

17 And that no
man might buy or
sell, save he that
had the mark, or
the name of the
beast, or the num-
ber of his name.

18 Here is wif-
dom. Let him that
hath understanding
count the number
of the beast: for it
is the number of a
man; and his num-
ber is six hundred
threescore *and* six.

16, & 17. In short, the very
Common Rights and Privileges of
Life, Trade, and Commerce, and
the Peace of Neighbourhood, are all
tied to the Profession of this same Cor-
rupt Religion, now in the Hands of
the Governing *Clergy*, and backed
by the temporal Sword of *Princes*.

18. And finally, that there may be
no Excuse left for Christians in Mi-
staking these Characters of the *Great*
Antichrist, or where will be the *Place*
and *Seat* of his fullest *Church-Power*;
it is here specified in a single *Word*;
a Word the *Letters* whereof stand, in
the *Hebrew* and *Greek* Languages, for
so many distinct *Numbers*; and the
whole of it is *Six Hundred and Six-
ty six*. The *Word* is, in *Greek*, *La-
teinos*, † [ΛΑΤΕΙΝΟΣ] in *Hebrew*
[רומית] [*Romiith*] *as much as to*
say, it is the *Western* or *Latine* or
Roman Church. [See the *Letters* and
Numbers in the *Margin*.*] *Here is*

H 4

Wif-

* Α	—	030
A	—	001
T	—	300
E	—	005
I	—	010
N	—	050
O	—	070
Σ	—	200

Total Numb. —666

ך	—	200
ו	—	6
מ	—	40
י	—	10
י	—	10
ת	—	400
Total		—666

† Ver. 18. The Learned M. *Jurieu*, and Mr. *Danbuz* have
here also observed, that in the *Hebrew* Language, the Lan-
guage of ancient Prophecies, [in which also *Letters* are used
for

Wisdom, i. e. a Rule sufficient to guide, and preserve Men in their Judgments about this *Great Concern*. Let all attend to, and embrace it!

for *Numbers*] the Word רומיית [*Romiith*] makes up exactly the Number 666: and in this also you see the *Romish-Beast*. These *Two* are *Appellative Names*, such as *St. John* means; Names of a *Man*; or *Body*, or *Kingdom*, or *Government* of *Man*, in a certain *Place* and *Situation*. No other Word, in any Language whatever, can be found to express both the same *Number*, and the same *Thing*. See Chap. xvii. 5.

Ibid. Ver. 18. *Here is wisdom*.—That is, here is a *Secret* whereon to try the Attention and Understanding of all serious and religious Minds. The Son of *Syrach* says, *Wisdom is according to her Name*, i. e. a *Kind of Secret*, to be studied and found out by such as the Scriptures call the *Wise in Heart*, or *Men of Understanding*, i. e. *Honest* and *Virtuous Men*. So the *Psalmist* says, *the Secret of the Lord is with them that fear him*.—i. e. the most important *Truths* of *Religion* are found, and practiced by virtuous Minds. Accordingly the Word Σοφία [*Wisdom*] comes from צפה to explore or observe.

Now, one Way, amongst the Ancients, of propounding and solving *Secrets*, difficult *Problems*, [called *Wisdom*] was, by finding out Things, or Persons, or Names by *Numbers* answering to or expressing them. Thus in *Dan. viii. 13*. The *Saint*, or *holy one*, (as we render it) signifies one *Wise in Numbers*, or a *wonderful Numberer*, or *hider of Numbers*, as our *Marginal Reading* rightly expresses it.

Ibid. *It is the number of a man*, i. e. a *Number* [or *Letters*] expressing such a *Name* of the *Beast* as Men usually called that *Empire* by, which is signified by the *Beast*. So *the pen of man*, *Isai viii. 1*. is either such an *Instrument* as Men usually write with, or else a *Style* or *Language vulgarly known*. And the *measure of a man* *Rev. xxi. 17*. is such a *Measure* as Men commonly make Use of in measuring Buildings, &c.

Ibid. *Let him that hath understanding count the number of the beast*.—That *bath understanding*, meaning, not the *Man of deep Learning*, or the great *Philosopher*, but the *honest* and *good Man*, as was said before. For tho' the Thing here proposed be of the *Number* of such as the Scripture calls *Proverbs*, *dark Sayings*, *Secrets*, and the like; yet is it, like other Branches of truly religious *Wisdom*, far from being deep, intricate, or unintelligible, to Persons of tolerable Understanding and attentive Minds. For along with the *Secret* there is a *Rule* to find it out by, viz. *counting the Number*, or finding out that *Word*, or *Words*, the several *Letters* whereof, (being so many distinct
Numbers,)

Chap. XIV. *the* R E V E L A T I O N. 105

Numbers,) added together, will show the *Name, Title* and *Character* by which this *Beast*, or corrupt *persecuting Power*, was usually known. Now, that these *two Words* [*Roman* and *Latin*] in their several *Hebrew* and *Greek* Languages are such as do precisely answer to it; and may safely be relied upon as such, will be out of all Doubt when it is remember'd, that the Capital *Seat* of this *Power* is expressly said to be *the city standing upon seven hills*; and again, *The woman* (called *Mystery, Babylon, &c.*) is *that great city* (hath her Capital *Seat* in that very *City*) which (in *St. John's Time*) *reigned over the kings of the earth*; [Chap. xvii. 2, 18.] which all the World knows was *Rome*.

C H A P. XIV.

Several comfortable Predictions concerning the Church of Christ, during the Reign of the Roman Antichrist. Of the Virgin-Company mentioned before in Chap. vii. The Reformation of the Church described by the Preaching of Three Angels. Which is further illustrated under the Symbols of the Harvest, and the Vintage.

I **A**ND I looked, and lo, a lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Fathers name written in their foreheads.

1. **A**FTER these several melancholy Prospects of the great Corruptions, and violent Persecutions in the Church, as represented in the *three* foregoing Chapters; and before the still more sad *Particulars* to be given of them in the *xviiith Chapter*; the Holy Spirit was again pleased, as it were by way of Comfort and Relief to the Minds of all good *Christians*, to give me the following *Visions*, of what would fall out during the *Antichristian Times*, and of the final *Doom* and Judgment of those who are the Promoters of these Corruptions. The *first* was, another charming

charming Sight of a vast Number of virtuous and sincere *Christians* who, during these *Antichristian* Ages, preserved their Christian Principles untainted with false *Articles*; their Consciences clear of vicious *Indulgencies*; and their Worship free of Superstition and *Idolatry*. Instead of the *Beast*, that put on the false Face of a *Lamb*, [Chap. xiii. 11, &c.] I was now shown the true *Lamb of God*, even *Christ* the Saviour; with this blessed Company around him, the undefiled Professors of God's true Religion. See and compare Chap. vii. 1, 2, 3, &c.

2, & 3. This glorious Assembly, methought, with loud and united Voices of devout Praise, resembled, at a distance, the roaring of the Sea, or Thunder in the Air; and their Music brought to mind that of the Temple Service on the Grand Festivals. But the Meaning of the whole Emblem is, that these true *Christians*, in the worst of Times, would teach and practise the genuine and pure Worship of the Gospel; the Worship of the one God and Father of all, and of the one Mediator Jesus Christ; a Worship without all superstitious Mixture, and adorned with an exemplary Life of virtuous Practice, in the Sight of the whole World. A Worship that the idolatrous and far major Part of the Church would then be a *Stranger* to, and despise, and persecute: For that they had introduced new and forbidden *Objects*, *Idols*, and *Images*; new and false *Mediators*, *Saints*, and *Angels*; and numberless Superstitions, wherewith

2 And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, *being* the first-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him, for the

to deprave the Faith, and delude the Hope of Christians. See *Isai.* xxvi.

4, & 5. But these faithful Disciples are called *Virgins*; being pure from all *Idol Worship*, which the Scriptures are wont to brand with the Name of *Fornication, Whoredom, and Adultery*. They follow the Doctrines of *Christ* and his *Apostles*, both in Prosperity, and Adversity. They are the same to God, and his true Religion, as the *First-Fruits* were under the *Law*, viz. an acceptable *Earnest*, and Assurance of a fuller *Harvest* of *Reformation* to follow hereafter: a Reformation wrought by the Preaching, and courageous Sufferings of Men, who scorn to *use the word of God deceitfully*, or make a worldly Gain by imposing upon the Understandings of Mankind.

6, & 7. And, as a sure Emblem of such a *Reformation* to be, in due time, begun and carried on, [even till the total Destruction of the *Anti-christian-Roman-Church*,] by Christians of this Heroic Spirit; I had now presented to my Sight an *Angel* flying about the World, with the pure Word of God in his Hand, in order to preach and publish it to the *Christian Church*. [*“ Hereby representing those first Reformers from the “ Corruptions of Popery, in these “ Western Parts; such as the Albigenses, Waldenses, and Bohemian “ Ministers; who, at the Peril of “ their own Lives, exhorted their “ Followers to make the Word of “ God the only Rule of their Faith; “ warned them against the idolatrous “ Worship of the Roman Church; “ and assured them, that God would “ put*

“ put a terrible End to its Tyrannic
 “ Power. Thus did *these Angels* of
 “ the Churches continue to preach,
 “ and suffer, for a *hundred Years* to-
 “ gether; before the Reformation be-
 “ gun by *Luther*. *

8. Again, to describe the further Progress of this Reformation, another Angel, *methought*, proclaimed aloud the future and certain Destruction of this corrupt and persecuting Roman Church; which, for its idolatrous Practices, is stiled by the odious Name of *Babylon*, the old City and Government where Idolatries of all Kinds were first invented and propagated. And as the Prophets *Isaiah* and *Jeremiah*, [*Isai. xx. 9. Jer. li. 1---14.*] foretold the Destruction of that Political *Babylon*, so certainly as if it were *then* come to pass; tho' it was fulfilled not till some time *afterward*; so is here pronounced the

hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, *Babylon* is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And

* Ver. 6. *Another angel with the everlasting gospel, &c.*] The excellent Mr. *Mede* interprets the Preaching of this *first* Angel to signify the strenuous Opposition made against the Use of *Images*, in the *Eighth* and *Ninth* Centuries. The *two* following *Angels* he understands to denote our *first* Reformers; as do Mr. *Whiston*, and Mr. *Juvieu*. And the learned *Vitringa* takes all the *three* to mean the Reformers of these late Ages, and the great Spirit exerted against the *Papacy*, by the Princes, and learned Men of *Europe*. A noble *Catalogue* of those famous *Writers* may be seen in his Comment upon this Chapter, and in many other Authors. But Mr. *Daubuz* interprets the *two first* Angels of the *primitive Christians*, preaching to, and dissuading the *idolatrous Romans* from their Idolatry. The *third* Angel he understands of the *first Opposers* of *Christian* Corruptions. The Prophecy is fulfilled *every Way*.

coming * Fall of this *Antichristian Rome*, which, by deceitful, and carnal Allurements, draws the World into *idolatrous* Worship ; as leud and profligate Women are wont to do their Lovers by giving them *Love-Potions*, to heighten their Passions and irregular Desires. [“ Thus is represented the brave Spirit of the fore-
“ mentioned *Reformers*, and their
“ Followers ; who were the *first* that
“ dared to declare the Church of
“ *Rome* to be that *Spiritual Babylon*,
“ against which the Scripture has
“ pronounced such a heavy Doom,
“ and fatal Destruction:.]

9 And the third angel followed them saying with a loud voice, If any man worship the beast, and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and

9, 10, & 11. In further Confirmation of all which, another Angel, *methought*, made Proclamation of most terrible divine Punishments upon all Christians who, after the Light of the *Reformation*, and the preaching of true Religion had been bestowed upon them, should wilfully, and by a Love to worldly and vicious Gratifications, comply any longer with the Injunctions of this *Babylonish* Community, and embrace the Worship of this *idolatrous* Church. Threatning them with the same Destruction that was soon hereafter to fall upon *it*. Which Destruction is here painted out under such Images as *Moses* formerly described that of the rebellious Nation of the *Jews*, and of their Land, *Deut. xxix. 22,*

23.

* Ver. 8. *Babylon is fallen, &c.*] That is to say, now *begins* to fall, and shall *assuredly* and *finally* fall. In the same manner as our Saviour said, [not in the Sense of a present *Event*, but of a *prophetic* one,] *Now is the judgment of this world ; now shall the prince of this world be cast out.* John xii. 31. And again ; *I beheld Satan as lightning fall from heaven.* See the Note on Chap. x. 6.

23. *The whole land thereof shall be brimstone, and salt, and burning, like the overthrow of Sodom and Gomorrah, which the Lord overthrew in his anger and in his wrath. And as Isaiah set forth God's Judgments upon the Oppressors of his People. Isai. xxxiv. 5, 9, 10. My sword shall come down upon Idumea, the streams thereof shall be pitch, and the dust thereof brimstone. It shall not be quenched night nor day; the smoke thereof shall go up for ever. And Job xviii. 15. Brimstone shall be scattered upon his habitation; as much as to say, they shall be utterly vanquished, and overcome.*

[“ And this last Angel, and his solemn Denunciations, are an emblematic Prediction of the high Spirit, and courageous Preaching of Luther, and the Train of Reformers following his Example; whereby a Foundation is laid for the Ruin of the Antichristian Doctrine and Worship; to be completed in God's due Time. See Note on Ver. 6. and Chap. xvi. 21. *]

12, & 13. But as this great Event, of bringing in a full Reformation, after so long and remarkable Corruptions, will not be effected without great Struggles, and Sufferings, that will try the Patience, and display the Virtue, and cost the Life, of many a Reformer; therefore, for the Support and Encouragement of all Sufferers in this glorious Undertaking; a Voice

in the presence of the Lamb:

11 And the smোক of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed are

* See how judiciously the preaching of these Angels [or Messengers] is applied to the first Reformers, by Vitringa on Isai. lvii. 14, &c. *There shall be a voice saying Cast ye up, Cast ye up, i. e. make a Way for true Religion; take away the offence out of the way of my people.*

Chap. XIV. *the* R E V E L A T I O N. 111

are the dead which die in the Lord, from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.

from Heaven, *methought*, utter'd forth this comfortable *Promise* * to them, *viz.* That they should no way come short of the Glory and Blessedness promised to the ancient Martyrs, who fell by the Hands of the former *Heathen* Emperors of Rome. Nay, indeed, that they would have thus far the Advantage of them that had died in the Cause of *Christ*, in the early Times before them ; that they had a shorter while to stay between their *Death* and their *Reward* ; for there would be, comparatively speaking, but a little Time before Divine Providence would accomplish the Settlement of *Christ's* Kingdom, and true Religion upon Earth ; and give them the full *Recompence* of all their good Actions and Sufferings.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sat, like unto the Son of man, having on his head a golden crown, and in his

14, 15, & 16. Which full Establishment of *Christ's* Kingdom, in a compleat *Reformation* of the Church, was now represented to me under the Figures of a *Harvest*, † and a *Vintage* ; expressing the great, tho' gradual *Success* that would be seen in converting Men from a false to the true Way of

* Ver. 13. *Blessed are the dead which die in the Lord — yea saith the spirit, that they may rest from their labours.*] The Words, *yea saith the spirit*, plainly mean the *spirit* of ancient *Prophecy* by *Isaiah*, of whose Expression this is a Repetition. *Isai. lvi. 1, 2. The righteous perisheth, and no man layeth it to heart, and merciful [or godly] men are taken away, none [of the wicked] considering that the righteous is taken away from evil — He shall enter into peace.*

† Ver. 15. *The harvest.*] Thus the ancient Prophets express the divine *Judgments* upon sinful Nations. *Jer. li. 33. The daughter of Babylon is like a threshing floor, it is time to thresh her. Yet a little while and the time of her harvest shall come. And Isai. xvii. 5. And it shall be as when the harvest man gathereth the corn, and reapeth the ears with his arm. And our Blessed Saviour, Matt. ix. John iv. The harvest is great — The fields are already white to harvest.*

of God's Worship, and the Divine Vengeance at last in cutting off such as would obstinately oppose such a Conversion. The *former* of these was display'd to me by the Appearance of *Christ* himself, in a most heavenly and glorious Form, with a sickle in his Hand; as it were to reap the Fruits of his true Gospel Ministry in the Christian World; now that the several Nations of it were grown much riper for a *Reformation*. [" And
 " this Branch of the Prophecy is fulfilled *already* by the Reformation
 " of near, if not full, *one half* of
 " the *European* World, from the
 " grosser Corruptions, and Slavery of
 " the *Popish* Power.

17, 18, 19, & 20. But the *final* Stroke of Providence, toward this great *Event*, is still *to come*; and is set forth by the *Vintage*, or treading out the Blood of Grapes in a wine-fatt, even till it overflows, and runs about the Field. This prophetic *Figure* denotes the Destruction of God's Enemies in some high and exemplary Manner. * And it was here shown, and foretold, under the Appearance of another powerful *Angel*, the Instrument and Messenger of divine Vengeance, which is compared to *Fire*. He is here represented as making such a Slaughter of the idolatrous Adversaries of true Christianity as resembles

hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for

* Ver. 17, 18, 19, & 20. Thus the Prophet *Isaiah* represents *Christ* as subduing his Enemies, under the Character of *Idumeans*. *Isai.* lxxiii. 1, 2, 3, 4, &c. *I have trodden the wine press—their blood shall be sprinkled upon my garments; mine own arm saved me, and my fury it upheld me, &c.* And *Joel* iii. 13. *Get you down, for the press is full, the fatt overflows; for their wickedness is great.* And *Lam.* i. 15. *The Lord hath trodden the virgin, the daughter of Judah as in a wine press.*

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for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was troden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs.

a dreadful *Battle* ; wherein the victorious Leader causes the Enemies Blood to run in Streams about the Field. [“ Thus, in *general Figures*, “ is promised the Fall of *Antichrist*, “ and the full *Reformation* of the “ Christian Kingdoms.] †

† Ver. 20. *By the space of a thousand six hundred furlongs.*] It is a most ingenious Conjecture of Mr. *Mède*, that these Words particularly point at the *Pope's Territories*, [called *the Patrimony of St. Peter*,] which will be taken from him and his Successors, whenever the *Reformation* shall take full Effect. Now, says that acute Man, the Country reaching from the Walls of *Rome* to the River *Po*, the Length of *St. Peter's Patrimony*, is 200 *Italian Miles*, which make exactly 1600 *Furlongs*. And see Mr. *Daubuz* upon this Passage.

Ibid. Even unto the horses bridles.] This is an Hyperbole of Speech not surprising in the prophetic Writers, since we find several, not much inferior to it, even in *Historical Authors*. Thus *Plutarch* in the Life of *Sylla*, speaking of the sacking of *Athens*, says, *The Blood spilt in the Market-place alone ran down like a Deluge* ; and many Authors report, that what ran out of the Gates put the *Suburbs* into a perfect Flood.

C H A P. XV.

This Chapter is no more than a solemn Preface to the seven last Plagues, or Judgments of God upon the Antichristian Kingdom, display'd in the next Chapter. The Emblems under which they are severally denoted.

1. **A**S in the former Part of this Prophecy [Chap. vi. & viii.] the Holy Spirit described the several Divine Judgments of God upon the *Roman Empire*, during its *Political State* and *Pagan Religion*, and *Antichristian Corruption*, under the Representations of opening the *Seals* of a *Book*, and then of the Sounds of *Trumpets* or heavenly *Denunciations*; so he now pursued the like Method in foretelling the Punishments and final Ruin of the *Antichristian-Church-Empire* [in *Particulars* new and unspoken of before] as he had done that of the *Heathen Cæsars*. This Scene of Vengeance was opened to me in a Sight of *Seven Angels*, Ministers of Divine Wrath, with each a *Vial*, or *Vessel* in his Hand, filled with either some *Liquor* of an intoxicating and pernicious Quality; or [perhaps] with *Fire*, the usual Symbol * of divine Fury; to be thrown upon this idolatrous Body, at several Times and *Periods*, till its Destruction were compleated, and a full *Reformation* wrought in the Church of Christ.

2, 3, & 4. The whole was introduced by a Chorus of a vast Number of steady and faithful Christians, who had stood the Shock of all the Temp-

1 **A**ND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass, mingled with fire; and them that had

* So the learned *Vitringa*.

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had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name: for *thou* only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in

rations and Persecutions of the *Anti-christian* Ages. These stood close by, or upon, a *Sea† of Glass and Fire*; in Allusion to the Case of God's ancient People the *Israelites*, who stood upon the sea shore, beholding, and triumphing over, their Enemies the *Ægyptians*. [*Exod. xiv. 30, 31.*] For so, *methought*, in like manner stood this Army of pious * Christians; "magnifying and adoring the divine Goodness and Providence running through all the Dispensations of God's Church; abounding in unspeakable *Wisdom* in the Permissions of the Sufferings of his Saints; in *Mercies* and *Goodness* shown in their Deliverances from them; in *Justice* inflicted upon all the Adversaries and Corrupters of Sacred Truth, and all finally terminating in the Advancement of his Kingdom in Peace, Righteousness and Glory throughout the World." Exactly agreeable to the Hymn sung by *Moses* and the *Israelites*. *Exod. xv.*

5, & 6. These *Saints* were to be the Spectators, *methought*, of the divine Tragedies now to be shown to the World. Accordingly, when this Hymn of Praise was over, the inner
I 2 and

† Ver 2. *Sea of glass, &c.*] See Chap. iv. 6. *Vitrinæ* takes it to be the Floor shining like *Crystal*, and bright as *Fire*. Mr. *Jurieu* renders it *Ice and Fire*, denoting the *Extreams* of *Misery* out of which these Saints were delivered. And Mr. *Daubuz* thinks it to express the pure, but *unsettled*, and *afflicted* State of the Faithful in this World.

* Ibid. *Them that had got the victory over the beast, and over his image.* Τῶν νικῶντων ἐν τῷ Θέῳ, not over the beast, but, from out of the midst of the beast; or gotten the Victory by keeping clear of the Beast. That is, by adhering to true Religion in the midst of an idolatrous World.

and most sacred Part of the heavenly Temple was thrown open; from whence came the seven *Angels*, the Executioners of divine Wrath, as before mentioned. They were clothed † in that august and splendid manner as bespoke them Ministers of the great Lord and King of the whole World; coming to execute his Commands with absolute Justice, Purity, and Righteousness.

7. Then one of the *Living Creatures*, * the Representatives of the Christian Church, delivered into their Hands the *Vials* or *Vessels*, the Symbols of those Judgments they were to execute. To denote, That the Servants of God and Christ always committed themselves and their Cause into the Hands of God, as the all perfect and righteous Judge, eternally just in his Dispensations, and faithful to all his Promises to his People.

8. And as in the Jewish *Tabernacle*, when it was consecrated by *Moses*, and in the *Temple*, when dedicated by *Solomon*, [*Exod.* xl. 34---37. 1 *Kings* viii. 10, 11.] the *Glory of the Lord* filled both those Places to such a Degree that even the *Priests* could not enter them till it was over; so will the *Divine Majesty* display itself in a most adorable Manner in these *Judgments* upon the *Antichristian Powers*, and in the *Reformation* of his Church. And thus much by way of *Preface* or *Introduction*; we now come to the *Judgments* themselves.

heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, cloathed in pure and white linnen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoak from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

† Ver. 6. *Their breasts girded.*] See Note on Chap. i. 13.

* Chap. iv. 6, &c.

C H A P. XVI.

The seven Vials. Why called the seven last Plagues. How and when the six first of them may be conceived to have been already fulfilled. The seventh, like the seventh Trumpet, is yet future : To be expected in God's due Time. The old prophetic Language and Figures used in these Vials. Euphrates, Armageddon, &c. explained.

I **A**ND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

1. **T**H E S E Judgments, then, were given, as was said before, into the Hands of seven *Angels*, by a Voice from the Divine Throne. To signify, That they were to be inflicted on this corrupt *Roman Church* by the just and wise Direction of Providence. And as before, in the *Trumpet-Judgments*, this Empire is compared to the *Natural World*, wherein are Variety of Parts, greater and lesser, so here again, the *Sun, Earth, Sea, Rivers, &c.* denote the chief *Head, Nations, lower People, Officers, Cities, &c.* of this *Ecclesiastical World*. And these *Plagues* are called the seven *last* Plagues; not as, in point of *Time*, coming *after* those mentioned under the *seventh Trumpet*; [which are to be the *last* also,] but as being *Contemporary* with them; and not to *end* but with the compleat *Destruction* of this *Antichristian Power*. For if *some* of them be the same, as to *Time*, with some of those mentiond under the *seventh Seal*, they are still here described with different *Circumstances*; and put in a *new Light*; denoting *Effects*

not before describ'd.* And such of them as are wholly *new* are yet all within the same grand *Period* of that *last Trumpet*; which reaches to the perfect *Reformation*, and the setting up, of Christ's Kingdom upon Earth. To begin then.

2. The *first* of these is said to fall upon the *Earth*, or the general *Body* of the *Roman* idolatrous *Community*; breaking out in painful *Sores* and *Ulcers*, to torment this *Spiritual Ægypt*, as the old *Ægyptians* were tormented by the Plague inflicted on them by *Moses*, [*Exod. viii. 10.*] What was *there* done in the *literal* Sense, is *here* done in the prophetic and *spiritual* Sense. [*" For hereby is perfectly well represented that astonishing Corruption of Manners, that unlimited Pride, Luxury, and Debauchery, into which the See of Rome fell, soon after it had established its Power over the Conciences of Christians, by promoting universal Ignorance, and superstitious Devotions. In the tenth Century, and for a hundred and twenty Years after, the very Bishops of Rome were remarkable for little else but the worst, and blackest of Crimes. The Clergy in general followed their Example; and the*

2 And the first went, and poured out his vial upon the earth; and there fell a noisom and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And

* Ver. 1. It is, I think, a very just Observation of Mr. *Deubuz*, concerning these *Vials*, That as the divine *Judgments* specified under the *Seals* and *Trumpets* were properly *External* ones, such as *Invasions* of foreign *Enemies*, &c. so these are properly *Internal* Plagues, as being the *natural Consequences* of the several *Vices* and *Corruptions* of *Christians*—Plagues of their own making—the *Curses of Ambition, Pride, and other Immoralities*, suffered by just Providence, to plague such as were guilty of them. As will be seen in the Sequel. See also the learned *Vitringa* on *Esai.* Chap. lvi, & lvii.

“ Contagion spread from the *Head* to
 “ the lowest Members. And this
 “ universal Depravity of *Morals* gave
 “ this Church the first Blow: the
 “ Excesses of the *Court of Rome*
 “ caused the Princes of *Europe* to be-
 “ stir themselves, to correct a Power
 “ so odious to their Subjects, and so
 “ formidable to themselves, and so
 “ noisome both to God and Man.
 “ From hence, in Time, the *Pope’s*
 “ Dominions were invaded; some
 “ *Popes* deposed, and others set up;
 “ and many began to call out aloud
 “ against this impious Power; to stile
 “ it *Antichrist*; and to reform from
 “ it. This gave the *Smart*, and
 “ *Vexation*, and *Pain*, represented by
 “ *Sores* and *Ulcers*. *]

3 And the second
 angel poured out
 his vial upon the
 sea; and it became
 as the blood of a
 dead man: and eve-
 ry living soul died
 in the sea.

3. The *second* Plague falls upon
 the *Sea*, i. e. as the *Holy Spirit* him-
 self interprets it, Chap.xvii. 15. upon
 the *People* of the *Countries* within
 this *Ecclesiastical* Empire; upon the
Subjects only of the *Popedom*. The
Countries of these several *Subjects* are
 said to be turned into *Blood*; in plain
 Allusion to the Waters of *old Egypt*,
 by the Judgment inflicted by *Moses*
 [Exod. vii. 19, 20.] and agreeably to

I 4 the

* Ver. 2. See Mr. *Mede*, M. *Jurieu*, and the learned *Viv-
 ringa*, who are all well agreed in this Exposition, and furnish
 out *Histories* sufficient to justify the Truth of it. And Mr. *Dau-
 buz* agrees with them in this and in the *four* following *Vials*.

Ibid. Ver. 2. *A noisom and grievous Sore*.] In the prophetic
 Stile both epidemical and private *Vices*, and their *Consequences*,
 are frequently compared to bodily Distempers. Thus *Isai*.
 i. 5, 6. The Jewish *Revolt* into Idolatry and Vice is com-
 pared to *Sickness*, *Fainting*, *Wounds*, *Bruises*, and *putrifying*
Sores. And the *Psalmist* likens his Vices to *Wounds that stunk*,
and were corrupt through his Foolishness. With many Passages
 of the same Import. See *Psal*. xxxviii.—So, in *Cicero*, *Vul-
 nera et Cicatrices Reipublicæ*.

the Language of the Prophets *Ezekiel* and *Isaiab*. *I will water with thy blood the land wherein thou swimmeſt, even to the mountains.* Ezek. xxxii. 6. And again, *The mountains ſhall be melted with their blood.* *Iſai.* xxxiv. 3. [“ And the *Hitories* of
 “ the Ages following after the Times
 “ beforementioned will furniſh us
 “ with what is ſufficient to fulfil this
 “ Prediction. From the *eleventh* to
 “ the *thirteenth* Century, the Peo-
 “ ple of *Europe*, by the Inſtigation
 “ and preſumptuous Authority of the
 “ *Popes*, and by the ignorant Super-
 “ ſtition of the *Chriſtian Princes*,
 “ were ſent in Arms into the *Holy*
 “ *War*; in which fooliſh and deſpe-
 “ rate Expeditions ſo much Blood
 “ was ſpilt, ſuch Armies loſt, as is
 “ beyond the Power of any one fully
 “ to deſcribe. Again, within the
 “ ſame Period of Time; even here
 “ at Home, in the Conſines of *Ger-*
 “ *many* and *Italy* itſelf, the Wars
 “ between the *Emperors* and *Popes*
 “ turn’d that whole Country into a
 “ *Sea of Blood.* *]

4. The *third* of theſe Judgments, like that of the *third Trumpet*, is fore-
 told to fall upon the *Rivers, &c.* of
 this *Antichriſtian* Community. *Rivers*
 and *Streams*, in a *Politick* or *Eccleſi-*
aſtical World, are ſome *particular*
Countries, or *Orders*, and *Offices* of
 Men, acting under the ſupreme Head;

4 And the third
 angel poured out his
 vial upon the rivers
 and fountains of
 waters; and they
 became blood.

5 And

* Ver. 3. See again *Mr. Jurieu*, and *Vitringa* upon this Place. *Jurieu* reckons that in the firſt *Croiſade*, or Expedition of the *Holy War*, there died *Two Millions* of Men, in three or four Year’s Time. In the laſt [which was the *ſecond* Expedition of *St. Lewis*,] *threſcore thouſand*. The reſt it is impoſſible to number. The learned *Vitringa* alſo quotes authentick Teſtimonies of prodigious Slaughters in the *Italian Wars*.

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as *Rivers* and *Fountains* derive from and return to the *Sea*.

[“ And if we look no further than
 “ to the *Continuation* of the formen-
 “ tioned *Holy Wars* carried on by
 “ particular Nations, after the first
 “ hundred Years spent in the general
 “ War; we shall find *France* alone
 “ losing *threescore thousand* Men un-
 “ der the Conduct of *one Prince*;
 “ beside several others, whose Losses
 “ answered this prophetic Image of
 “ *Rivers of Blood*. Moreover, be-
 “ fore the End of those bloody Wars,
 “ great Slaughters and Cruelties
 “ were committed here in these
 “ *Western Parts*. The *Bohemian*
 “ Churches were persecuted by the
 “ *Papists*; the *Pope* and *Emperor*
 “ sent Forces to butcher and destroy
 “ them; while, on the other hand,
 “ the Leaders of that brave *reforming*
 “ People gained most glorious Vic-
 “ tories over their Persecutors; and
 “ their just Revenge fell, in a parti-
 “ cular and remarkable Manner, up-
 “ on the *Roman Clergy, Monks,*
 “ and *Priests*, the special Incendia-
 “ ries to religious Oppression. Thus
 “ *the rivers became blood.* *]

5. And I heard
 the angel of the
 waters say, Thou
 art righteous, O
 Lord, which art,

5, 6, & 7, At the Prospect of these
 divine Judgments falling upon these
idolatrous Nations, and especially
 upon these persecuting *Clergy*; the
Angel, methought, † who pronounced
 this

* Ver. 4. See again M. *Jurieu*, *Vitringa*, and also Mr. *Mede-*

† Ver. 5. *The angel of the waters.*] *Grotius* and other learned
 Interpreters take this, I think very naturally, to be the
third Angel here spoken of. *Vitringa* rejects this, upon this
 Reason, *viz.* because then the Angels spoken of, Chap. ix. 13;
 14, 15. might as well have been called the Angels of *Euphra-*
tes, &c. To which I answer; so they well might, tho' the
 Holy Spirit did not explicitly so call them.

this *Plague*, lifted up his Voice in Praises to the Eternal God, and in admiration of the perfect Justice and Wisdom of his divine Providence, in thus punishing a Set of Men in a way exactly answerable to their *Crimes*; Men who are the true Descendants of the old *Pagan Rome*, the Murderer of *Christians*; the *Children*, and Followers of *those who killed the Prophets*; and now most deservedly, in their Turn, feel what it is to suffer the Cruelties of War, and to wallow in Blood. At the same Time cried out one, from the Court where the great *Altar* stood, [as it were in the Name of all the true *Priests*, *Ministers*, and *Preachers* of the *Christian Church*,] “*saying infinitely just, wise, and adorable are the Judgments of Heaven upon the Enemies, and Persecutors of true Religion!*”*

8. The *Fourth* of these *Plagues*, as that of the *Fourth Trumpet*, was to fall upon the *Sun*, or the *Ruling* and *Sovereign Powers* belonging to this *Antichristian* Government. † *Sovereign* Authority exactly corresponds to the *Light* and *Heat* of the *Sun*. According as it is used with *Moderation* or *Excess*, it warms or burns; enlivens

and waists, and shalt be, because thou hast judged thus:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And

* Ver. 5, 6, & 7. Thus were perfectly compleated the Words of *Isaiah* concerning this very Church of the *Messiah*. *Isai. xlix. 26. I will feed them that oppress thee with their own Flesh, and they shall be drunken with their own blood — And all flesh shall know that I am the Lord thy Saviour.*

† Ver. 8 *Upon the Sun* — Thus in *Psal. cxxi. 6 — The sun shall not burn thee by day, nor the moon by night — i. e. No Princes, nor any of their inferior Officers, shall vex or conquer thee. Thus Joseph in his Dream saw the Sun, and Moon, and Stars pay obeysance to Him, where the Sun is explain'd of Jacob the Father of the Family; the Moon of his Wife; being the next to him in Power; and the Stars of his Sons the inferior Governors of the Family. Gen. xxxvii. 9, 10.*

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or destroys ; produces Plenty and Prosperity, or else Vexation and Ruin, to a Common Wealth. If by the *Sun* is here meant the *Ecclesiastical Ruling Power*, it is the Exorbitancy of the *Papal* Administration, that is said to plague and torment the Christian World ; as violent Heats scorch up the Ground, and kill its Fruits. And if by the *Sun* is understood the *Temporal Princes* of the *Popish* Countries ; 'tis *they* who had now Power given them to vex and mortify the insulting *Heads* of the Court of *Rome*.

[“ Which ever way it be understood,
 “ the Prophecy is amply fulfilled with-
 “ in the *Period* of time before, and at
 “ the beginning of, the *Reformation*.
 “ In the *Thirteenth*, and *Fourteenth*
 “ Centuries, the *Popes*, who had been
 “ Tyrants in the *Church*, became now
 “ Tyrants over the *World*. They
 “ raised themselves above all *Sove-*
 “ *raigns* ; took away, and disposed of
 “ Crowns ; and absolved Subjects
 “ from their Allegiance to their law-
 “ full Princes ; stirred up Wars, and
 “ Rebellions in many Countries ; and
 “ drew both their Blood, and their
 “ Treasures at the same Time, to-
 “ ward increasing the Pride and Lux-
 “ ury of their Court. Histories a-
 “ bound in these doleful Evidences,
 “ how *Men* were scorched with the
 “ Fire of this *Antichristian Sun*.

Again, on the *other* Side, “ In
 “ the *Age* following, *Italy*, and
 “ the *Popes* themselves were e-
 “ qually mortified, in their Turn, by
 “ the Arms of the *French Kings* ;
 “ who, for three Reigns successively,
 “ ravaged, and destroy'd that Coun-
 “ try, to a Degree that would raise
 “ Compassion

“ Compassion in any Reader of the
“ Accounts of those Wars. *]

9. And yet none of these Calamities brought either *Popes*, or these *Temporal Princes*, to a due Sense of their idolatrous Iniquities, or mutual Cruelties toward their own Subjects, or to each other; nor wrought them to any Disposition toward a *Reformation*. Instead of being humbled by these Miseries, they rebelled in more impudent Vices, against the Divine Hand from whence they came; and like the rebellious *Jews*, in *Esai. viii. 21. They pass'd through [the Land] hardly bestead and hungry: And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King, and their God, and look upward.*

10. The *Fifth* of these *last* Punishments, as a further step of divine Providence toward the Destruction of this *Beast*, or *Antichristian* Power in the Church, was to fall upon the *Seat* or *Throne* of this Empire; *as much as to say*, on *Rome*, the City itself, the Center of all that Pomp, Authority, and Splendor, wherein the *Pope*, and Court of *Rome* had so long shined; to the Ruin of all true Christian Discipline, and the Practice of the Gospel Virtues. And the like dreadful Calamities fell upon *Constantinople*, the *Eastern Throne* of the same corrupt Ecclesiastical-Empire. This Divine Judgment struck at the very *Person*, Honour, Credit, and Grandeur of this Ecclesiastical *Tyrant*, and of all the imperious *Officers* of his Court.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain.

11 And

* See *Guicciardin's* Introduction to his History. *Mazera's* Hist. Chap. viii. And *Vitringa*, and *M. Jurieu* on this Chapter. See also the same excellent *Vitringa's* comments on *Isai. viii. 21.* &c.

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His Kingdom was full of Darknes;
As the *Prophets* † describe the *Nations* of the *World* to be, when any signal *Calamities*, or *Reproaches* befall them.

[“ And, in this *figurative* Sense
“ was the *Church* and *Court* of
“ *Rome* greatly eclipsed; and suffered a dreadful decay of its *Credit*
“ and *Authority* in the *World*, by
“ another *Judgment*, falling partly
“ within the *Period* beforementioned,
“ and in the *Century* following it.
“ In the beginning of the *Fourteenth*
“ *Century* the *Popedom* was remov’d
“ from *Rome* unto *Avignon* in *France*
“ for *seventy four Years*; during all
“ which time, the great *City*, the
“ *Mistress* of the *World*, was left
“ desolate; the *Splendor* of its
“ *Churches* was lost, and the whole
“ *Place* became * a *Desert*, in *Comparison* of what it formerly had
“ been. This brought on the *Schism*
“ of the *Anti-Popes*; when, for *forty*
“ *Years* together, two pretended *Vicars* of *Jesus Christ* were thundering out *Curses* and *Excommunications* against each other, and their adherents; and all *Europe* was *Excommunicated* by one side or other:
“ To the great *Scandal*, *Laughter*,
“ and *Contempt* of all serious, and
“ thinking *Men*. This wretched *Division* caused *Princes* to despise the
“ *Power*, and their *People* to contemn the *Ecclesiastical Censures*,
“ they used formerly to tremble at.
“ And this *Contempt* increased as the
“ *Reformation* now grew, and ga-
“ ther’d

† As *Isai.* v. 30.

* See *Platina, Lives of the Popes*, in *Clem.* v.

“ ther’d Strength. These *Spiritual*
 “ *Darknesses* were followed by as
 “ great ones of a *Temporal* Kind;
 “ when, in the *Popedome* of *Clem. vii.*
 “ the Army of *Germans, Italians,*
 “ and *Spaniards* attacked the City of
 “ *Rome* it self; took it by Storm;
 “ and committed such Slaughters up-
 “ on the People, such outrages upon
 “ the highest as well as lower order
 “ of the *Clergy* themselves; as the
 “ *Historians* of that Time seem not
 “ able to relate without trembling. †
 “ Thus the *Throne, and Kingdom of*
 “ *of the Beast* was darkened; and
 “ *Men gnawed their Tongues for Pain.*]

11. And yet neither did these Calamities reduce the Voraries of *Popery* to any true Sense of the Crimes they suffered for. Superstition, and Idolatry, were still the prevailing Principles, whereby God’s Holy Name, and Christ’s Religion were prophaned. It was an Age of *Monks, Fables, Legends, and Lying Miracles; Simony* was at the Heighth; every thing, Sacred and Common, was bought and sold: *Crimes, and Absolutions* for Crimes, *Sacraments, and Ministry, Preferments, and Paradise* itself were all exposed to Sale, and became the Purchase of Money. The greatest Afflictions of Divine Providence put them only upon wicked Methods of

11 And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

12 And

† See *Platina in the Life of Clement vii. Guicciardin Hist. lib. xviii. pag. 664.* And *M. Jurien, and Vitranga* on this Passage.

Deliverance from them † *They repented not of their Deeds.*

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

12. This *First* Part of the *Sixth Vial* is expressed either by way of Allusion, and in plain *Similitude* only, to the Judgment of the *Sixth Trumpet*, Chap. ix. 13, 14, &c. or else as a *Part* of it, not before mentioned. And the *figurative* Meaning of it is this, That as in the *Eastern* Quarters of the *Roman Empire* the River *Euphrates* was formerly the Limit and *Barrier* of the *Turkish* Armies; where they were long kept from entering upon the *Grecian* Territories; but were afterward *let loose* to invade and conquer it; so, in like Manner, had there been hitherto, in this *Western* or *Roman-Church-Empire*, an *Obstacle*, a *Barrier*, a *figurative* * *Euphrates*, that stop'd the *Princes* of *Europe* from directly attacking that *Church-Empire*, especially in its *Ecclesiastical* Capacities. See, how these *Figurative* Barriers were removed, these *Euphrates* dried up, *first* in the *Eastern*, and then in the *Western* Quarters of this corrupt *Christian Empire*.

“ When

† Ver. 11. *Repented not of their Deeds.*] A Demonstration of this Impenitency of the *Roman Church* was seen in the Council of *Trent*; where, notwithstanding all the forementioned Calamities, and the Light that had been already diffused by the *Reformation*; the *Papish* Clergy would not consent to abolish any one false Doctrine, or Articles of idolatrous Worship; but rather *establish'd* and confirmed them all. And within this Period the *Inquisition* was set up. The Adoration of the Host, and taking away the Cup from the Laity were established by a *Council*, wherein the *Papacy* seem'd to have cast off the very Appearance of Christianity.

* Ver. 12. *Euphrates.* See this same Thing represented in the Parallel Passages of *Isai. xi. 15, 16.* *Zach. x. ii.* *The Lord shall smite the River in the seven Streams thereof, and make Men go over dry shod. And there shall be a Highway for the Remnant of his People. He shall smite the Waves in the Sea, and all the Depths of the River shall dry up.* See the *Targum*, and *Chaldee Paraph.* in *Loc.*

“ When the *Saracens* and *Arabians*
 “ were forced to relinquish their Con-
 “ quests, and to retire ; the only Pre-
 “ servative against any future Con-
 “ quests by the *Mahometans* in the *Eu-*
 “ *ropean* Kingdoms was, the Valour
 “ and Unanimity of the *Eastern* Em-
 “ pire, and of the Christians in and
 “ about it. But they, falling into
 “ Contentions, Feuds and Wars
 “ amongst themselves, became first so
 “ weakened, and at last so desperate
 “ as to call in, and even invite the
 “ *Ottoman* Powers to support their
 “ ambitious Designs upon each other,
 “ and so deservedly were ruin’d by an
 “ Enemy themselves helped to raise
 “ into Power ; and perished by the
 “ very Power which, a little before,
 “ they were able to despise. Thus
 “ they were *dried up*, and *made way*
 “ *for the Kings of the East*, to make
 “ full Conquest of a great Part of the
 “ *European* Christian Empire.”

In the *Western-Popish* Empire this
 Prophecy may be conceived to have
 been thus *Spiritually* accomplish’d, *viz.*

“ That the grand Obstacle to the
 “ pulling down this *Antichristian*
 “ Power having all along been the
 “ usurped Authority of the *Court* and
 “ *Clergy* of *Rome* over the Consci-
 “ ences of both Princes and People ;
 “ when their unsufferable Pride and
 “ Avarice had drawn the Princes of
 “ *Europe* to chastise them, and sup-
 “ press their *Temporal* Power, by
 “ Wars and Devastations ; whereby
 “ they were unable any longer to dis-
 “ turb them in their Governments, by
 “ exciting their Subjects to Rebel-
 “ lion ; those Princes were then in a

“ Capacity to shake off, from them-
 “ selves, and their Subjects, the Ter-
 “ ror formerly arising from the *Bulls*,
 “ *Edicts*, and *Censures* of *Rome*; to
 “ take and give a free Liberty of hear-
 “ ing and considering the Doctrines
 “ of the *Reformers* against that cor-
 “ rupted Church. Thus grew *Popery*
 “ into Contempt; and the *European*
 “ *Princes* and *States* [like the *Kings*
 “ of the *East*,] had a *Way* prepared
 “ for them, not only to fall from, but
 “ to fall upon this depraved Commu-
 “ nity; by encouraging and defending
 “ their Subjects in confuting and re-
 “ nouncing its absurd Doctrines,
 “ and idolatrous Worship. The *Eū-*
 “ *phrates* of the *Papal* Power was,
 “ in great Measure, *dried up*; and a
 “ Passage gained for the *Reformation*;
 “ that proved so successful in *Germa-*
 “ *ny*, *France*, *Britain*, *Holland*, *Den-*
 “ *mark*, *Sweden*, &c. a sure earnest
 “ of the Conversion of the *rest* of the
 “ Nations, and of the *total* Ruin of
 “ *Antichrist*; to be compleated under
 “ the Period of the next and *last*
 “ *Vial*. *] But to proceed to the par-
 “ ticular Circumstances of this *Sixth*
 “ Plague.

13 And I saw
 three unclean spi-
 rits, like frogs, come
 out of the mouth of
 the dragon, and out
 of the mouth of the
 Beast, and out of the
 mouth of the false
 prophet.

13, & 14. At this Success of the
 true Gospel Doctrine in the World;
 I saw, methought, Satan, the Enemy
 of Mankind, this *Idolatrous-Church-*
Empire now called the *Roman Beast*,
 and the *Ecclesiastic Head* of it styled
 emphatically the † *False Prophet*, all
 Three in Rage and Vexation, throw-
 ing

* Ver. 12. *And the waters thereof were dried up*, &c. See the
 Learned *Vitringa Comment. on Isai. xi. 15, 16.* Where the Na-
 ture of this, and such like Prophetical Expressions is most am-
 ply explained.

† See Chap. xix. 20 xx. 10.

ing out of their Mouths Creatures of an ugly and deformed Kind ; but Intelligent, Crafty, and of great Abilities to delude and deceive Mankind ; * these were to be sent as *Emissaries* into the Courts of Christian Princes ; and by Pretences of *Miracles*, Apparitions of *Saints*, and new *Revelations* from Heaven, to *confirm* them in Idolatry, Superstition, and Saint-worship ; and spirit them up to persecute the Church of *Christ* afresh ; and, by force of Arms, to root out the *Reformation* begun in it. † This Religious War, against the Cause of *God* and *Christ*, will be the *last* Effort of the Enemies of his Truth.

[“ And let the Histories of the two
“ or three *last* Ages, the Massacres of
“ *Paris*, and of *Ireland*, the *Inquisiti-*
“ *ons*, the *Spanish Armada*, and the
“ almost universal Persecution of
“ *Protestants* in and from *Popish*
“ Countries ; by the Instigation of
“ *Romish* *Priests* ; and especially
“ of such of them as have an Access
“ to, and influence upon, *Popish*
“ *Princes* ; Let *these*, I say, bear
“ Testimony to the fulfilling of

14 For they are the spirits of devils working miracles, which go forth into the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold,

* Ver. 13 & 14. *Unclean spirits*—*spirits of devils, or Demons*. That is to say, *Persons*, or *Teachers* pretending to *Inspirations*, and *Spiritual Gifts*, teaching the Doctrines of *Ghosts*, *Demons*, and *Saints*, &c. In the same Sense as St. John says, 1. *John* iv. 1, 2, 3. *Believe not every Spirit*, i. e. every one professing himself a *Spiritual Teacher*—for many false *Prophets* [or *Spirits*] are gone into the World. Like *Ahabs* lying *Spirit*, 1 *Kings* xxii.

Ibid. Ver. 13. Three *unclean Spirits*. Called *Three*, not to determine their precise *Number*, but their *Kind* and *Quality* ; signifying, that all such *Spirits* come from the same *Original*, as the learned *Vitringa* well observes.

Ibid. *Spirits like frogs*.—*Frogs* in Ancient Authors, are Symbols of *Impurity*, *Vain-glory*, *Imposture*, *Flattery*, and *Impudence* ; as *Pliny*, *Philo*, and many others observe.

† See Chap. xvii. 14. xix. 19.

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“ this *Prophecy*, in great part already ;
 “ and let them show who are meant
 “ by the *Unclean Spirits* of the *Beast*,
 “ and *False Prophet*, that gather the
 “ *Princes* of the Earth to battle against
 “ God.”]

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

15. Now, as these will be Times of great Struggle and Affliction, let all Christians that desire to approve themselves such indeed, be armed with Virtue and Fortitude to stand the Shock. Happy are they, † and none but they, who persevere with Courage, or suffer with Patience ! And let this be their Comfort, *says Christ*, that, in my due Time, I shall overtake their Persecutors with terrible and unexpected Vengeance.

16 And he gathered them together into a place called in the Hebrew tongue, Armageddon.

16. For, in short, whenever these bitter Adversaries of the Churches Reformation shall come to make their last and greatest Push in this religious War ; they shall find the Field of Battle to be just like what the Field below Mount Megiddo was to the imprudent King *Josiah*, when *Pharaoh Necho* slew him, 2 *Chron.* xxxiv. 22. the very same Field where *Deborah* and *Barak* routed and slew *Sisera* and the *Phœnician Army*, *Judges* v. 19. for *Armageddon* is the same as Mount
 K 2 Megiddo,

† Ver. 15. *That watcheth and keepeth his garments.* For the Nature and literal Meaning of these two Phrases, the Reader may see Dr. *Lightfoot*, Temple Service, Chap. vii. § 1. Garments of the *Body* are used as Symbols of the Temper and Dispositions of the *Mind*. “ A Priest (say the *Rabbins*) that was found asleep, in his Watch in the Temple, was stript naked, and exposed with Ignominy.

Megiddo, * as much as to say, a *Mountain of Destruction*. [See more of this in Chap. xix. 11. ----- 21.]

17, & 18. This grand Struggle, ending so happily to the Advantage of the true Religion, will be followed by that total Change and Revolution, signified by the high Figures of Speech in which the Events of the *Seventh Vial* are express'd; they being the same, in the Main, as were represented under the *Seventh Trumpet*; † only are here set forth with some additional *Circumstances*.

This *Vial* is said to be poured upon the *Air*, the Seat and Region of *Sounds, Voices, Thunders, and Lightnings*, which are the Emblems of the vast Changes in the Face of Affairs now to be wrought. And the *Air*, surrounding and comprehending the whole *Earth and Sea*, denotes these Changes to be *Total*. This *Vial* again is introduced with a solemn *Voice* from the *Heavenly Temple*, or Scene of these Visions, viz. *It is done*, as much as to say, *The Vials are finished*; this is the *last Period* of Time, which shall not *End* but with the compleat Ruin of the *Antichristian Power*. The same with those other Expressions relating

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne saying, It is done.

18 And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

19 And

* Ver. 16. *Armageddon* הַר מִגְדּוֹ *Hor. Megiddo*. Thus the learned *Vitrina* and Mr. *Daubuz* expounds this Passage; and, I think, far preferably to any other Commentators. The Alex. MSS. in 2 Chron. xxxv. 22. reads it Μαγγελδων, as the same MSS. reads it here Αρμαγγελδων. The Reader may see another Interpretation, ingenious enough, in M. *Jurieu*; who makes the Word *Armageddon* to be compounded of the Syro-Chaldaic Words *Harma* and *Geddon*, signifying *cutting off by a curse, or excommunication*. So he thinks, the evil spirits gathered the kings of the earth to a place called *Armageddon*, i. e. to Rome the Place of *Excommunication*. See *Glassius Philog. sac. pag. 237*.

† Chap. xi. 15—19.

to the same *Period* ---- *Behold! I make all Things new, Chap. xxi. 5, 6.* by a Change greater than was ever yet seen in the World; for *the Kingdoms of this World shall then become the Kingdoms of our Lord and of his Christ, Chap. xi. 15.* of this Book.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

19. This will be the Time when this *Antichristian Community*, called *Ægypt*, and *Sodom*, and *Babylon*, † *Chap. xi. 8. xvii. 5.* shall be remembered in just Vengeance for all the Corruptions it has introduced, and the Violences wherewith it has long supported them in the Christian Church; to the Ruin of all true Piety and Worship. It is here compared to a *great City*, [*Rome* being the *Head* and *Mistress* of this whole *idolatrous Empire*,] which shall now be *divided into three Parts*; just as the rebellious *Jews*, and their City *Jerusalem*, was *divided for three Kinds* of destroying Punishments. *Ezec. v. 12.* *A third part shall die with the pestilence, and with famine; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and will draw a sword after them.* And the like Representation the Prophet *Jeremiah* makes, *Jerem. xv. 2, 3.*

K 3 I will

† See the learned *Vitringa*, Comment. on *Isai*. Vol. 1. pag. 445, 446, 447, and Vol 2. 798, 799. In the two last of which Pages that excellent Man shows the great Reasons to believe that, agreeably to the *last* great *Battle* foretold in this Chapter, “ There is *still* to be expected a terrible Shock to be “ given to the *Protestant* Interest, and the *reformed* Religion, “ by the *Popish* Powers; which is to be followed by as remarkable a *Suppression* of those persecuting Powers, and the full “ Advancement of the *reformed* Religion.” Which was the firm Opinion of our most learned Archbishop *Usher*; and is still the Belief of most of the most skilful Persons in the Prophetick Writings that I have had the Happiness to converse with.

I will appoint four kinds [of Judgment] over them; such as are for the sword to the sword; such as are for death [by Pestilence] to death; and such as are for famine to famine; and such as are for captivity to captivity.

“ Thus, under the Figures of Temporal Judgments, is represented the Spiritual Fall of this Idolatrous Kingdom; when the Cities † of the Nations shall fall off from its Interests, and be converted to the true Gospel Worship and Religion.

“ Again, in the already past time of this Reformation, the European Romish Territories were divided into three Parts, with respect to Religious Profession, viz. That of the Greek Churches; (divided from the Latin or Papal one;) that of the Popish idolatrous Churches; and that of the Reformed Protestant ones. Moreover, lastly, the Civil Powers of Europe had the like Division, which still continues, viz. The Turkish Power in Europe; the Popish; and the Protestant Kingdoms. So fully is this Prophecy thus far verified.”

20. For as Earthquakes are seen to swallow up whole Islands in the Sea, and to overturn Mountains; so will the several States, and great Kingdoms of this Western World be all quite changed in their Religion, and the Powers of Antichrist be swallowed up

20 And every island fled away, and the mountains were not found.

21 And

† Ver. 19. *The cities of the nations fell*, viz. in the same Sense as the tenth Part is said to have fallen, Chap. xi. 13.

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before this *Period* comes to its full *End*. †

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

21. And as, in the *Seventh Trumpet*, so *here*, again, the *total* Ruin of this *Empire* is display'd by a Fall of *Hailstones* of an immense Bigness, as it were to break and crush both the Head and Members of it. But to show us that the *Reformation* of the Christian World, and this Destruction of *Antichrist*, is not to be understood as effected in a single *Point* of Time, and *all at once*; but *gradually*, and by succeeding Events of Providence one after another, in this *last Vial* or *Period*; it is said, that even *after* this terrible Storm of Judgment, the Members of this corrupt Body did not *universally* repent, and forsake its Communion; but many of them still will continue in their *Idolatry*, hardened in their Blasphemous Doctrines and Practices; till Time, and further Light, or succeeding Providences bring them to Conviction, and work a general *Reformation*. [“ But this
“ *last* and glorious *Event* is still *Fu-*
“ *ture*, and is to be waited for till
“ God's due and appointed Season.
“ For this is that *one day* [or that *emi-*
K 4 “ *nent*

† Ver. 20. *Every island*.—*Every mountain*.—The *Prophetic* Writers called the *European Countries*, to which the *Jews* traded by *Sea*, by the Name of *Isles*, and *Islands of the Sea*. And again, as idolatrous *Temples*, &c. were anciently seated upon *Hills*, and *Mountains*, the Word *Mountain* is used to signify *idolatrous* Places, and Houses of superstitious *Worship*. And it is a right Observation of Dr. *Wells*, that, as in Chap vi. 14. The putting down of *Heathen Religion* by *Constantine* is expressed only by the *Mountains* and *Islands being moved out of their Places*, it signifies, *there*, not so moved as never to appear more; whereas *here* they are said to *flee away*, and not to be found any more, i. e. *Idolatry* to be quite extirpated upon the Destruction of *Antichrist*.

"*en t day*] known to the Lord, as the
 " Prophet *Zachary* call's it, *Zach.*
 " xiv. 7. according to the comfortable
 " ble Promise concerning this very
 " Event, *Isai.* lx. 22. *I the Lord will*
 " *hasten it in its season.*"] [See
 Chap. xiv. 9, 10, 11. of this Book.]

C H A P. XVII.

This Chapter contains a more particular Explication of what is represented in the xiiiith Chapter. Antichristian Rome described under the Figure of a Strumpet, rich, gaudy, and magnificent. The Roman Empire, the Beast, display'd in three distinct Forms or Periods of Government; whereof the last is Church-Government. Its Heads and Horns further illustrated. The Downfal of the Antichristian-Church-Power again foretold, agreeably to the Prophecy of Daniel. The very Place and Seat of this Power plainly expressed.

1, & 2. **T**HE Roman Empire having been already described under the Emblem of a *Savage Beast* [Chap. xiii. 1, 2, &c.] agreeably to the ancient Prophecy of *Daniel*; [Dan. vii.] and the same Empire, after its Conversion to *Christianity*, having been shortly represented as degenerating into *Idolatry*, *Superstition*, and *Cruelty* towards the true and sincere Professors of Christianity; under the Character of a *second Beast*, Chap. xiii. 11, 12. the *Holy Spirit* was now pleased to enlarge further upon this *second Character*, and to be so particular in his

1 **A**ND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither, I will shew unto thee the judgment of the great whore, that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made

made drunk with the wine of her fornication.

Explications, that no serious and studious Christian might be left hereafter at any uncertainty in fixing the true *Marks* of the *Great Antichrist*, and knowing how to avoid a Communion so corrupt, and hazardous of Salvation. Pursuant to which gracious Design, *methought*, one of the *Angels* beforemention'd, Chap. xv. xvi. call'd me to him, to see and hear the wicked Rise, Progress, and full Description of, together with the final Judgments of God upon this Persecuting-*Antichristian*-Power. He gave it the odious Title of a † *Lewd Woman*, who, by wicked Arts, and Allurements, had debauched Princes, and People; * and so obtained a Dominion over them. [Compare *Isai.* viii. 7, 8. *Jer.* li. 13.]

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having

3. I was then, *methought*, shown a full Sight of the *Christian World* in this *idolatrous* Condition, [stiled the *Woman in the Wilderness*. ‡ Chap. xii.] it was under the Figure of a *Woman* riding upon the *Beast* with *seven Heads* and *ten Horns*, i. e. an *Ecclesiastical Power*,

† Πόρνυ α Βαυδ.

* Ver. 1 & 2. See *Nahum* iii. 1, 3, 4. *Jerem.* li. 7, 13. *Isai.* i. 21. *Isai.* xlvii. 1, 5, 7, 9, 12. Where *Ninveh*, and *Babylon* and *Jerusalem* are described in exactly the same Characters. So constantly does St. *John* keep up to the *Prophetick* Style; and is to be understood by it; and reciprocally gives great Light to the ancient *Prophets*; as Sir *Isaac Newton* most judiciously observes, and every intelligent Reader will find. In that excellent little Book of *Morality*, called *Gebes's Table*, there is the like Figure of *Error* and *Imposture*—γυνὴ πεπλοσμένη τῷ ἔιδει, καὶ πιθανῇ φαινομένη, καὶ ἐν τῇ χειρὶ ἔχουσα ποτήριον τι—ἀπάτη καλεῖται, ἢ πάντας ἀνθρώπους πλανῶσα, *A fair, beautiful, false Woman, with a Cup in her Hand, that seduces Mankind; she is called Deceit, or Imposture*,

Ibid. The Judgment of the great *Whore*—τὸ κῆρυμα—both her *Sin*, and *Punishment*, as Mr. *Mede* truly observes.

‡ Ver. 3. The *wilderness*.—For the full and clear Sense of this Word, as here used to describe the *Spiritual Babylon*, let the Reader consult the excellent *Vitringa Comment. on Isai.* xxi. 1.

Power, or *Body* of Men, domineering over the *Civil Powers* of the *Roman Empire*. [See Ver. 10, 11, 12.] The *Beast* was of a *Scarlet Colour*; to denote that *Empire*, whose *Emperors*, *Senators*, and *Grandeecs* were anciently robed in *Purple* or *Scarlet*. The *Colour* was also here *Red* to express the *Tyrannical Cruelty* of its idolatrous Government.

4. The *Woman* also, the *Church-Government*, now appear'd in *Scarlet*; i. e. in as full *Power* and *Authority* as *Emperors* themselves formerly had; and with all the *persecuting* Disposition that the worst of them ever discover'd. Beside that her *Dress* had every thing in it that serv'd to increase her *Magnificence*; *signifying*, how much this corrupt *Church* would aspire after * *Temporal Riches*, as well as *Spiritual Dominion*. In her *Hand* she held a *Golden Cup*, filled with such delicious *Liquor* as *Prostitutes* were wont to give their *Lovers*, to inflame their vicious *Desires*: To denote the fair, and specious *Pretences*, the false and alluring *Methods*, whereby this *Corrupt Church* was to draw *Mankind* into *Idolatrous Worship*, which is call'd *spiritual Fornication* and *Adultery*. Such as *Indulgences*, *Absolutions*, *Infallibility*, &c. as so many *Charms* to intoxicate Men into hopes of being *saved* without *Virtue*, and moral *Goodness*.

5. Again, as it was the Custom of old for impudent *Harlots* to have their *Names* written upon their *Foreheads*;

seven heads and ten horns.

4 And the woman was arrayed in purple, and scarlet colour, and deck'd with gold and precious stone, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5 And upon her forehead was a name written, MYSTERY,

* Ver 4. See the learned *Vitringa* upon this Place, and *Platina* in *Paul ii.* as also *Alexander Donatus* his *Comparison between old and new Rome*, Lib. i. Cap. xxix. where may be abundantly seen the *Pride* and *Pomp* of the *Roman Hierarchy*.

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MYSTERY,
BABYLON THE
GREAT, THE
MOTHER OF
HARLOTS, AND
ABOMINATIONS OF THE
EARTH.

so, *methought*, this *Harlot* of a *Church* bore the Name of *Spiritual* † *Babylon*, the *Nursery* of *Idolatry*.

6. But

† Ver. 5. *Mystery*. Meaning, that this *Church*, which outwardly professeth herself the *Mother* of *Orthodoxy*, the *Spouse* of *Christ*, is really *Mystically*, or *Spiritually* *Babylon*, the *Mother* of *Harlots*, or *idolatrous Churches*. So, I think, the Learned Dr. *Henry More* rightly understands it. See further of this Word in Mr. *Daubuz*.

I cannot but observe also, with Respect to the *Derivation* of this Word, [MYSTERY,] how Emphatically it is here applied to this Corrupt-Christian Church, as a Name of Infamy and Reproach. It is derived from the *Greek* Word *μύεω* which signifies to *initiate*, or to let a *Person* into the *Knowledge* of [Religious] *SECRETS*, by certain *Rites* and *Ceremonies*; and has, in this Place, a Relation to the impure and abominable *SECRETS* and *Ceremonies* used in the *Heathen* Temples and worship, of which *St. Paul* says, *it is a Shame even to speak of those Things which are done of them in SECRET*. Ephes. v. 12. And when *Christians* began, by Arts and Delusions, to corrupt the *Doctrines* of *Christ*, he calls it *The MYSTERY of Iniquity*, 2 Thess. 2. 7. How adapt and remarkable then is this Title given to this *Church-Harlot*! as in Chap. xiii. 18. The *Hebrew* Word *Romiith* is [in that Language] the Name and Number of the *BEAST*, as comprehending the whole *Roman-Christian-Empire*, both in the *East* and *West*; and the *Greek* Word *LATEINOS* is the same Number and Name of that *Western* Branch of it, wherein these Corruptions were to prevail in their greatest height, and longest Duration; so this Character MYSTERY expresses all the wicked *SECRETS*, and Evil *ARTIFICES*, whereby *Christians*, both of the *Eastern* and *Western* Churches, were drawn into *Idolatry*, and reduced under the worst of superstitious Tyranny.

6. But that part of the Sight that astonished † me most was, to see this *Harlot* Drunk with the Blood of innocent and sincere *Christians*. This was to point out to me, *That Cruelty, and Persecution for Conscience sake would be the sure and terrible Character of the Antichristian Church.*

7. Upon seeing me in this Astonishment, † the *Angel* bad me recover myself. I'll explain to you, *says he*, the particular Meaning of these *Figures* now presented to you; and when you cast your Eye into the future Times of *Christianity*; look but quite through them, and you will find Matters of Comfort and Thanksgiving, as well as of Amazement and Concern.

8. Know then, *first* in general, that this *Beast* is the *Roman Power*, which you are to consider in *three* distinct *Successions* of *Time*. So that were you now to imagine your self living in the *last* of these *Periods*; you would see and find the *Empire* to stand thus in its *three* * *Stages* of

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose names

† Ver. 6, 7. *I wondered with great admiration.*] It is a very just Observation of the learned *Vitrina*, That *St. John*, by this *Woman*, *Babylon*, could not possibly mean the *Heathen Rome*; because he was no Stranger to the *Heathen Persecutions* of *Christians*; he himself had lived to see them, and it could be no *Surprize* to him. But to find a *Power* professedly *Christian*, drunk with the Blood of the *Saints*, might well *astonish* him. See him more largely, *Comment. on Isai. Cap. xiv.*

Ibid. Drunk, i. e. intoxicated with *Pride* and *Cruelty*.—Thus the *Pride* and *Pleasure*, the *Israelites* took in their *Vices* is called the *drunkenness of Ephraim*. *Isai. xxviii. 1, 3. and xxix. 9, 10.*

* Ver. 8. *The beast which was, and is, and is not.*—Greek, *and which shall again be, καὶ πάλιν ἔσται.* So the MSS. of *Stephen*, and the *Alexandrian*, and all the best Copies have it. *Mr. Mede's* Interpretation therefore is founded on good Authority, and is confirmed by the former Part of the *Vers*, *Was, and is not, and shall ascend, &c.*

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names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

Power and Government. *First*, that of the *Cæsars*; [the Period wherein you now live;] the persecuting *Heathen Cæsars*. When the *Imperial Power* in the *Cæsars* dropt, there arises the *same supreme Power* again under a different *Form*, in the Hands of *ten kings*. [Ver. 12.] Thus, you would say, *Rome Imperial* once was, but now it is no more. Then *Thirdly* will appear the same *Beast*, or *Empire*, in another *new Form*, viz. that of the *Church Empire*, or an *Ecclesiastic Body* of Men under one *Head*, guiding, and domineering over, the *ten kings*, and pushing them into Measures of Persecution in Religion as ill as those of the *Pagan Cæsars* were. This *last* Event will not only cause Wonder, but give Pleasure to the corrupt Part of the Christian Church; even to *all* except such as are indeed *sincere* and truly *virtuous Christians*. But then remember, that God has promised, in his wise and due Time, utterly to *destroy* this *Antichristian Church-Empire*; and set up the *Kingdom of the Saints*, which shall continue for ever. Compare Chap. xiii. 3, 4, 5.

¶ And here is the mind which hath wisdom. The seven heads were seven mountains, on which

9, & 10. To proceed now to the Particulars of these Emblems. The *Woman* rides upon a *Beast* that hath *seven Heads*, i. e. *Rome* whose capital City is built upon *seven Hills*. Again,
by

by the *Heads* are meant the * *seven* ruling Powers, or *Forms of Government*, under which this *Empire* has passed, and is to pass, viz. 1. *Kings*. 2. *Consuls*. 3. *Decemviri*, or *Ten Governors*. 4. *Tribunes*. 5. *Dictators*. These *Five*, you know, says the *Angel*, are already past and gone; the *sixth* is the *present Government*, viz. that of the *Emperors* that are *Heathens*. There will follow another, indeed, which may be called a *seventh*, viz. the *Reign of the Christian Emperors*. But this is to be but a *short one*. For, considered as *truly Christian*, it will be but a short one indeed: Primitive and *pure Christianity* being soon to be over-run with corrupt Superstitions. And, if you take *their Reign* at the longest, it lasted not more than a *hundred and thirty five years*. Or, again, thus; at the *Fall of the sixth Head of the Imperial Cæsars*, the *Gothic Kings* their *Conquerors* may be counted as a *seventh Head*, or *Change of the Roman Government*. But this is *short*, lasting not above *seventy Years*. When

the woman sitteth.

10 And there are seven kings: five are fallen, and one is, and the other is not yet come: and when he cometh, he must continue a short space.

11 And

* Ver. 10. *And there are seven kings.* — Καὶ βασιλεῖς ἑπτὰ εἰσιν. Not *There are*, but, *they* (the *Seven Heads*) *are*, i. e. signify *seven Kings*. Note also, that they who think *Kings* not to be reckon'd here as the *first Form* of the *Roman Government*, [as being much the same with the *Imperial one*,] may begin the Account with *Consuls*, and make the *fifth Form* to be that of the *Triumvirate*, viz. the *second Triumvirate* properly. For the *former one* of *Julius Cæsar*, *Pompey*, and *Crassus* was no distinct Government, independent of the *Senate* and *People*; but the *latter one* of *Octavius Cæsar*, *Antony*, and *Lepidus* was; for they shared the *whole Power* between them. Yet the *Empire* it self was consider'd as *one whole Triumvirate Power*. See *L. Florus*, Lib. IV. Cap. 2. *Plutarch* Vit. Pomp. & Cæs. & Vit. Mar. Anton. and *Livy* Lib. VI. and in many Passages. And *Tacitus* in *Annal*. 1.

these Conquerors are expelled, there arises a sort of fresh *Imperial Power*, as that of *Justinian*, and afterward of *Charlemain*. Thus the *sixth* Head may be said to live again, and its deadly Wound to be healed. Which reviving Head will be called the *eighth* in Number ; tho' really the same in Kind with the *sixth* ; and makes but *seven*. These *Princes*, and their Successors, being the Creatures and Instruments of the *Church-Powers*, are hence forward, in *Conjunction* with them, stiled the *Beast*, the *eighth* *Beast* ; the same with the *second* *Beast* in Chap. xiii. 11, 12, 13, 14. See the Note there on Ver. 11.

11 And the beast that was, and is not, even he is the

11. So that, if you divide the Reigns of the *Heathen* and *Christian* Cæsar into two Governments ; then this last *Idolatrous-Church-Empire* will

* Ver. 9, 10, 11. *Seven heads seven kings—five are fallen, &c.* Having expressed in the *Paraphrase* several Interpretations of these Phrases as given by the chief of the learned Commentators ; I must not omit that of Mr. *Daubuz*. That Gentleman by the *seven heads*, or *kings*, understands the seven principal Kingdoms, and capital Cities thereof, which were conquer'd by, and so composed the Body of, the *Roman Empire*, viz. *Carthage*, *Alexandria*, *Mithridates*, *Macedonia*, *Gaul*, *Rome*. Five of these were fallen from their Power by the *Roman* Conquests. *Rome* was the head which is ; the standing Head at the Time of the Vision. *Constantinople* was the *seventh* Head, the Head that was not at the Time of the Vision ; but was to be made the chief Head by *Constantine the Great*, who transferred the Seat of the *Empire* thither. But it continued so but a short space of 146 Years ; and the chief Headship returned to *Rome* again. So that the same *Rome*, considered in two various Respects, may be counted as either a *seventh*, or an *eighth* Head ; viz. a *seventh*, as Head of all the other six conquer'd Powers under it ; and an *eighth*, as in a new Form, namely as Capital over the Ten idolatrous *Christian*, Kingdoms, into which the old Empire was divided. This is very ingenious ; and the Reader is welcome to which ever of these Interpretations his Judgment will incline him.

will be counted as the *eighth*. But as, in Strictness, the *two* forementioned Reigns are but *one* *Cæsarean* Government; this *last* is more properly the *seventh*. Or again; if you reckon the *Gothic* Reigns for one *Head*, as before, and not divide the *Cæsarean* Empire into *two*, on Account of the different *Religions* of the *Cæsars*; then it will stand as before expressed. But, reckon as you will; this is for certain, that tho' the *other* Empire revived again and again, in its *Power*, tho' not in the same *Form*, after it was suppressed; [and was once wounded to death, Chap. xiii. 3.] this *Persecuting-Church-Power*, when once destroyed, shall never revive more. To go on.

12. The *ten Horns* of the *Beast* signify the *ten Kingdoms* * of *Europe*, into which this *Western* Empire shall be broken, by the Wars and Devastations brought on it by the barbarous Nations. This [says the *Angel* to St. *John*] shall happen long after *your* Time. And in and about the very same *Period* † wherein these *European Princes* will be rending each his Kingdom from the Empire, and setting up an independent Power of his own, this *Idolatrous-Church-Power*, this *eighth* *Beast*, will be, by subtle

eighth, and is of the *seven*, and goeth into perdition.

12 And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These

* See the *Note* on Chap. viii. 12. The ten principal Kingdoms now in *Europe*; some of which had, originally, other *Names*, and underwent some *Alterations*; but, in the *main*, are much the same still. See the Authors there referred to.

† Ver. 12. One hour with the beast. *Μίαν ὥραν* about the same time, as the learned Dr. *Henry More* truly renders it. To which Sir *Isaac Newton* agrees; and *Vitringa* confirms it. Or, if this *Phrase* signifies for a little time, it is true, that the *ten kings* did reign, in *Ecclesiastical* Power, till they gave that power to the beast.

Degrees, raising itself to a Height that will domineer over them all, and bring them into the old *Heathen Idolatries* under a *Christian Dress*.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called and chosen, and faithful.

13, & 14. For these Kings of the *European Nations* will be seduced and perswaded into so high an Opinion, and thence into such Dread, of this pretended *Apostolical-Church-Government*; that they will lend all their Arms, and join their *Civil Powers*, to support it; and force the Consciences of Christians to comply, and submit implicitly to it. * But *Christ*, by the Ministry, and steady Obedience of his faithful Servants, will at length totally subdue this persecuting Power. For he is that *king of saints, to whom shall be given the kingdom, and the greatness of dominion under the whole heavens*; as *Daniel* hath foretold. *Dan. ii. 44. vii. 13, 24, 25, 26, 27.*

L

15. To

* Ver. 12, 13, 14. *Ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast—and shall give their strength and power unto the beast.* These Verses, as explained in the Paraphrase, give a clear Light into that Passage of *St. Paul, 2 Thess. ii. 3, 4—6—8.* concerning the *Apostacy*, the *Falling away*, the *Man of Sin*, the *Wicked one*, the *Mystery of Iniquity*; the same *Political-Church Power*, the *Corruption of Christianity*, the *Antichrist* of *St. John*. And now ye know what withholdeth that he might be revealed in his time — He that now letteth will let, until he be taken away. That is, while the *Roman Imperial Government* continues in one Hand, whole and intire; no *Ecclesiastical Power* can dare to domineer over the *Civil Power*, or bind the Prince to persecuting Measures in religious Matters. But when the Empire shall be broken, and its Powers shatter'd and divided; then will be the Season for such *Corrupters* to get into Power. Then shall that wicked one be revealed; (or show himself) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. All exactly as *St. John* has described it in this Book. See my Paraphrase on those Passages. And see *Dr. Gedde's Tracts*, Vol. III. p. 511, 512. Edit. 3.

15. To proceed, *says the Angel*, in my particular Explication. The *Sea*, or *Waters* you saw the *Woman sitting upon*, [Ver. 1.] *i. e.* ruling over, are the *People* of the several *European Countries*; extending at *one Time* thro' the whole *Roman Empire*; but principally, *afterward*, to the *ten Kingdoms* of the *West*. Compare *Isai.* viii. 7, 8.

16. But when these Kingdoms shall have felt, and severely smarted under, this *Church-Power*; which they themselves contributed to raise to such a Height; they will turn upon it; strip it of its *temporal Force*; despise it in its *spiritual Dominion*; and, at last, as perfectly destroy it as a humane Body would be by a flaming Fire. [“ Thus will
“ those Words of *Daniel* be accom-
“ plished, concerning the *Little Horn*
“ of this *fourth Empire* of the World;
“ which *Horn* is the same with this
“ *Woman-Harlot* here described;” I considered the horns---and there came up another little horn, with the eyes of

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

17 For

Ver. 16 Here Dr. *Wells* imagines he sees a most demonstrable Proof, that the *Whore* or *Popish Rome* is not the same with the *Antichrist Beast* emphatically so called. And why? Because, *says he*, this would be to suppose the *Whore* to hate herself, to make her self desolate, to burn her self with fire. To which the Answer is very obvious, *viz.* that the same Civil Powers which, in corrupt and idolatrous Times, supported the *Whore* or *Ecclesiastical Tyranny*; may easily be understood, in their reformed and converted State, to pull it down, and destroy it. All that learned Man's Mistake arises from not observing how the *Beast*, *Whore*, and *Woman*, are used in this Book, *viz.* sometimes separately, at other Times conjunctly, for one and the same corrupt *Popish Government*. See the Note on Chap. xix. 19.

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a man---and it was different from † all the other beasts---and more stout than his fellows---and he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws. But the judgment shall sit, and they shall take away his dominion, to consume, and to destroy it unto the end. I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. [See Daniel in the Chapters above quoted. See also the following Chapters of this Book.]

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

17. For it is but a certain *Period* that Divine Providence will permit these *Kingdoms* so far to indulge their own foolish and sinful Inclinations, as thus slavishly to submit to this corrupt *Ecclesiastical* Dominion. When the Prophet *Daniel's time, and times, and half time*; Dan. xii. 42. the *forty and two months*,* i. e. the *twelve hundred and sixty years*, are expired, this exorbitant Power will be either compleatly destroyed, or, at least, be in such a *Way* towards it, as cannot fail to end in its absolute and utter Extinction.

L 2

18 In

† Ver. 16 *Different from all the other beasts.*] And again, Dan. vii. 23. *Which shall be diverse from all kingdoms.* That is, it shall be a *Tyranny*, not, like any of the foregoing ones, a *Civil*, but a *Religious Tyranny*, founded at first upon *Religious Cheats, Lies, and Forgeries*.—Using *Force* and the *Temporal Sword* over the *Consciences* as well as the *Estates* of Men.—A Power over all *Temporal Powers, Princes and Potentates*—Even *exalting it self above all that is called God* in Heaven, or *Magistrate* upon Earth. Finally, a *Power* showing its Influence, not so much in directly defending *false* and *Pagan Religion*, as in corrupting and spoiling the *true Religion* of Christ. See Dr. Clark, Sermon. Vol. VI. Sermon. XV. As also Bishop Chandler, Vindic. Christ. Vol. I. Chap. 11. § 2.

* See on Chap. xi. 2, 3, 9. the *Notes* there.

18. In the mean Time, to secure all honest and sensible Christians from mistaking the very *Place*, and *Persons*, where, and in whom, this *Antichristian Church* is to be found; know, in plain Terms, that it will be that pretended *Christian, Catholic Church*, whose Ecclesiastical *Prince and Court* is to be seated, in its Height of Power, in the great Metropolis *Rome*; the City now called the *Mistress* of the *whole known World*. And where this corrupt *Prince and Court* will continue its wicked Influence over those *ten Kingdoms* of *Europe*. [The same with *Romiith* and *LATEINOS*, the Name 666, in Chap. xiii. 18. that *Latin* or *Roman Church*.]

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

C H A P. XVIII.

The Downfal and Destruction of the Antichristian Power foretold, and described at large. Particular Descriptions of the several Corruptions, and Impieties of it. All painted out in the Figurative Language of the Prophets Isaiah, Jeremiah, and Ezekiel, concerning the Fall of old Babylon, and Tyre; the Types and Emblems of this Spiritual Babylon.

1. **T**HE Nature and Characters of the *Antichristian Kingdom* having been thus far foretold and described; the next Branch of this divine *Revelation* is, to display, in the most lively of prophetic Figures, the Ruin and Fall of it. This was done, methought, by the Appearance of an-

1 **A**ND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues :

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

other *Angel* from Heaven, in inexpressible Splendor and Brightness.

2, & 3. Declaring with joyful and loud voice, That this Spiritual *Babylon was fallen*, i. e. would as *certainly come to ruin*, as if it were *now actually done* ; in the same Sense as the Prophets *Isaiab* and *Jeremiah* pronounced of the *old political Babylon*, saying, *Babylon is fallen, is fallen* ; tho' the *actual* Fall of that Monarchy was not till many *Years after* their Prophecies. [*Isai. xxi 9. Jer. li. 8.*] And as those Prophets foretold, that that great City should *become a desert*, an *habitation of wild beasts*, &c. [*Isai. xiii. 19, 20, 21, 22. Jer. l. li.*] so shall this *corrupt Communion*, by the Judgments of God, and the utter Confutation of her false Doctrines, and the Abolition of her idolatrous Worship, become desolate, hateful and contemptible. Because what the Prophet said of the *first Babylon* [*Jer. li. 7.*] that her *golden cup had made all the earth drunken* ; the *nations have drunken of her wine, and are mad* ; is much more eminently true of this idolatrous Church. See Chap. xvii. 4.

4, & 5. And another divine Voice, *methought*, gave a loud and solemn Warning to all *Christians*, to forsake the Communion of this *idolatrous Church*, and to forward the *Reformation* of it as much as possible ; upon Pain of forfeiting their Salvation, and perishing in the Destruction now coming upon it. Just so the *Prophets* called upon God's People to flee from *Babylon*. [*Isai. xlviii. 20. lii. 11. Jer. l. & li. Chapters*] But *now* it is that those Words of theirs have their

full Meaning and Completion, *Go ye forth from Babylon, flee from the Chaldeans. Depart ye, depart ye, go out from thence, touch no unclean thing. Flee out of the midst of her, my people, and deliver every man his soul: be not cut off in her iniquity.*

6, 7, & 8. And, said the same divine Voice, in like manner as the old Babylon, when vanquish'd and taken by the Medes and Persians, was paid home for all the Cruelties and Oppressions she had been guilty of toward the Nations around her; so let all Reformed Christians * repay this Spiritual Babylon; not in her own kind of Persecution and Hatred of the Persons of that Communion, but by a generous Contempt of her gross Errors, and gaudy Superstitions; of her Pomp, Luxury, and worldly Pride; and by an Abhorrence of her idolatrous Worship; and by tying up her wicked Hands from all future Measures of oppressing the Consciences, and enriching herself by Encroachments upon the Liberties of Mankind. For this will be Mortification enough to a haughty Power, which, like the old Babylon, called itself the Lady, the Queen of the World. [Isai. xlvii. 7, 8.] And which God, the righteous Judge, will now humble and as perfectly destroy, as a City can be supposed to be by Famine, Sword, and Fire.

9, & 10. Then the Princes of the Nations, that used to support this

6 Reward her even as she rewarded you, and double unto her double, according to her works: in the cup, which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have

* Ver. 6. Jer. li. 35, 49. 1. 29. 15. Double unto her double according to her works. The Sense is, not that she should be punished twice as much as she deserved; but amply, and abundantly repay'd. See Dr. Henry More, Myst. Iniq. p. 213—216.

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have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoak of her burning:

10 Standing afar off, for fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandise any more:

12 The merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne-wood, and all manner vessels of ivory, and all manner vessels of

cruel Power, and were supported by it, in reducing their Subjects to Slavery in *Civil* Matters, and to Idolatry in *religious Worship*; being now no longer able to defend it; will have nothing left but to lament its Fall; shall have no other Power left but to wish they could still maintain so sweet and gainful a Dominion; and to bewail the Ruin of such a well laid and truly *politic* Scheme of imposing upon the Minds of Men. Just as the Prophet expresses the Lamentation over the once rich and proud Tyre, Ezek. xxvi. 15, 16, 17. *Shall not the isles shake at the sound of thy fall, when the wounded cry, and the slaughter is made in the midst of thee? All the princes of the sea shall come down from their thrones---shall cloth themselves with trembling---and shall take up a lamentation for thee, and shall say, how art thou destroyed, the renowned city! See also Isai. xxiii. 6, 7. Jer. li. and lii. Chapters.*

11, 12, 13, & 14. And as, at the Destruction of that famous but most corrupt City of Tyre, which was called the *Mart* of the World, for Traffick of all kinds; the Merchants of the Nations around, (especially such whose Hearts were set upon nothing but Gain, and Riches, and worldly Pleasures.) deplored her Ruin; bemoaned their own Misfortunes in hers; and thought themselves undone; *Crying out bitterly, casting dust upon their heads, and wallowing themselves in ashes, and lamenting over her, saying, what city is like Tyrus! which filled many people with the multitude of riches, and*

merchandise ! Ec. Ezek. xxvii. 30, Ec. Just so will it now be with this *spiritual Tyre*, this corrupted *Christian Church* ; whose Heads, Pastors and Teachers have so long made a *Trade* of Religion, and a *Gain* of *Godliness* ; enriching themselves upon the Spoils of Mens Understandings, and Properties ; shining by the mere Ignorance and Darkness thrown upon the Minds of their deluded People ; trafficking with the *Souls* * of Men as the old *Tyrians* did with their *Bodies* ; making them *Slaves* in every Capacity. For as soon as ever the true Light of the *Gospel* takes its full Place, and the Reformation of Religion shall be established in the World ; all this delusive and fallacious *Trade* will drop, and be utterly suppressed with Ignominy, Scorn and Detestation.

15, 16, 17, 18, & 19. Thus as, while the Enemies Fleets and Forces were destroying the ancient *Tyre*, no Ship dared to approach the Harbour ; no Merchant dared to venture any costly Lading ; but all Business was at a stand ; and the Flow of Riches, Plenty and Finery quite stopt by Siege, and the Arms of War ; so will it be at the Dissolution of this *Antichristian Power*. The *Spiritual Merchandize* of *Indulgences*, *Masses*, *Reliques*, *Absolutions*, and all the vile Arts of satisfying Mens Consciences

most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men,

14 And the fruits that thy soul lusteth after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.

15 The merchant^s of these things^s which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was cloathed in fine linen, and purple, and scarlet, and decked with gold, and

* Ver. 13. *And souls of Men.* Καὶ ψυχὰς ἀνθρώπων, the *Persons of Men*, as that Phrase is frequently used in Scripture ; meaning no more than the buying and selling of Men for *Slaves*. See *Vitringa* upon the Place. Two Manuscripts add these Words, ἢ ἐν ψυχὰς ἀνθρώπων τῷ λοιπῷ ἐμπορεύσῃ, *neither shalt thou trade for or in the Souls of Men for the future.*

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and precious stones,
and pearls:

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailers, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city?

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea, by reason of her costliness: for in one hour is she made desolate.

20 Rejoyce over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with vio-

without Innocence and Purity of Life; and of giving Hopes of Salvation without true Virtue; will be suppressed and abhorred; to the eternal Mortification of those that invented and supported them. * [*See the two Chapters of Ezekiel above quoted.*]

20. While, on the other Hand, Heaven and Earth, Angels, and all good Men, every Teacher and Lover of Truth, will triumph, rejoice, and bless the Divine Providence for so glorious and happy an Event. [as in Chap. xix. 1 --8.]

21. And, still further to confirm and display the absolute Ruin of this corrupt and oppressive Community, I saw, *methought*, a glorious Angel plunge a vast Millstone into the Sea, with *these Words*, [the very Words and

* Ver. 19. *In one hour.* Ἐν μιᾷ ὥρᾳ, i. e. suddenly, unexpectedly, or else, at this same Period of Time, as this Phrase is used, Chap. xvii. 12.

and Action of the Prophet *Jeremiah* concerning *Babylon*, Jer. li. 63, 64.] “ Thus, by divine Power and Providence, shall this *Spiritual Babylon* sink, and be lost in an irrecoverable Destruction.” So completely shall those Prophecies be accomplished, which carry in them such a Solemnity of Expression as bespeak the Subject treated on to be something much further and higher than the Dissolution of a mere *Earthly and Temporal Kingdom*. *Isai. xiv. 24, &c. xiii. 19, 20. Babylon the glory of kingdoms shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation. And, the Lord of Hosts hath sworn it, saying, surely as I have thought, so it shall come to pass; and as I have purposed it, so it shall stand.* And *xxiii. 9.* in describing the Fall of *Tyre* he gives us, as it were the ultimate Meaning, and Moral of all such prophetic Displays of the Ruin of ancient *Political Cities and Governments.* † *The Lord of Hosts*

lence shall that great city *Babylon* be thrown down, and shall be found no more at all,

22 And

† Ver. 21. I cannot omit here to give the learned Reader the Words of *Vitringa*, as expressive of what I think to be the great and true View of these ancient Prophecies.

Vis & emphasis prophetiæ [viz. Isaïæ ut supra] est, omne regnum & imperium, quod mystice dici potest, & in verbo prophetico dicitur Ægyptium, Babylonicum, Assyrium sive Syriacum [sunt autem hæc nomina mystica imperiorum adversariorum regni Dei & Messia,] imminuendum, exaniniendum, destruendum, & regno Messia subjiendum esse, æque ac destructa sunt regna vetera Assyrium, & Babylonium; ut regnum filii Dei, instar magni montis [Danielis] æquata omni alia superficie, totum impleveret orbem. Vides itaque aliquod regnum sive imperium, quod a Satana seductum, ad superstitionem & idololatriam, & quidem patrocinator cuncta tyrannide, oppressione, & afflictione eorum omnium qui veram eccle-
siarum

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bath purposed it, to stain the pride of ALL (worldly, and wicked) glory, and to bring into contempt ALL the honourable of the earth. See also Ezek. xxviii. 1---10---20. and Zach. x. 6, 10, 11, 12.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee, and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy forceries were all nations deceived:

24 And in her was found the blood

22, 23, & 24. " Thus shall come
" the Fall and Destruction of *Baby-*
" *lon* and *Tyre*, in that eminent, full
" and *spiritual* Sense intended by the
" Descriptions so pathetically given
" by the ancient Prophets; the Pomp
" and Splendor, the Plenty and Ex-
" travagance, the Artifices and De-
" lusions, that have accompanied this
" *false* Religion and Worship, shall
" end in Shame, Poverty, and Dis-
" grace. No Symptom of Prosperity
" shall remain in it; the *Princes* of
" the World, once its Tools, and
" Instruments; the *Prelates*, and
" *Grandees* that shared in its wicked
" Powers and Profits; shall all re-
" linquish its Interests, or be depri-
" ved of their Dignities; and even
" turn upon it, and help to consum-
" mate its Downfal: The just Re-
" compence upon all that are the
" Followers of them who slew the
" Prophets, and persecuted the Saints
" of God, and the Disciples of *Jesus*
" *Christ*. " [Compare Chap. xvi. 5,
6. *Jer.* li. 35, 49. *Matth.* xxiii. 35.] †

siam faciunt; ubicunque, inquam, tale regnum & imperium vides, ibi vides Ægyptum, sive Babylonem, mystice sic dictam. En tibi Romam, imperatricem, Babylonem, Tyrum spiritualem, negotiatricem! Vitringa in Isai. Vol. I. p. 707, 708.

† Ver. 24. That the ancient Prophets had a real Eye to the Corruptions and Downfal of this *Antichristian Babylon*, &c. in their Prophecies concerning these *Political* Cities and Governments of old, the Reader may be satisfied from that learned and laborious Commentator *Vitringa* on *Esai.* xxiii. *ad finem cap.* And in many other Parts of that excellent Work. See my *Note* on Chap. x. 6, 7. of this Book, and Chap. xxi. 2. and on Chap. x. 7.

of prophets, and of
faints, and of all
that were slain up-
on the earth.

C H A P. XIX.

The joyful Acclamations and Thanksgivings of the Church in Heaven and Earth, at the Fall of Spiritual Babylon. The Happiness of the Reformed Christian Church, under the Emblem of the Marriage, or Marriage-Feast. St. John's Reverence toward the Angel forbidden; and why? The last Representation of the Ruin of this Antichristian Power, in a Vision of Jesus Christ from Heaven, at the Head of an Army, and gaining a final Victory over the Corrupters of Religion. The several Parts of that Vision explained.

1, 2, 3. **T**HE Scene of Ruin to the *Antichristian-Church-Power* being closed by the Angel in the Conclusion of the foregoing Chapter, was followed, *methought*, by repeated Acclamations of Praise, from the heavenly Throne; with humblest Adorations of that Divine Wisdom, Justice, and Goodness of Providence display'd in the Deliverance of the Christian World from the Oppressions and Idolatries of this corrupt Church; and by destroying its wicked Power for ever; as in the very Words of *Isaiah* concerning *Edom*, by which is meant the *Adversaries* and *Oppressors* of God's People. *The land thereof*

1 **A**N D after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power unto the Lord our God;

2 For true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of

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of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders, and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her self ready.

8 And to her was granted, that she should be arrayed in fine linen,

shall become burning---it shall not be quenched night nor day; the smoke thereof shall go up for ever from generation to generation. Isai. xxxiv. 9, 10. lxvi. 24.

4. In these Adorations and Praises joined the *Elders*, and *living Creatures*, which, we said before, were the Representatives of the *Christian Church* upon Earth. Chap. iv. 4, 6.

5. And these, again, were answered by the heavenly Spirits about the Divine Throne, in the same Strain of Thanksgivings, and in Exhortations to all rational Creatures to pay this Tribute so justly due to the great Lord and Governor of the World.

6, 7, & 8. In short, the whole Assembly of Angels above, and of good Men on Earth, *methought*, gave forth an universal Voice of Joy, and Holy Admiration, saying, "That now
" came the Time of *Christ's Kingdom*
" upon Earth, the kingdom of *Glory*,
" Truth, and *Righteousness*, redound-
" ing to the Honour of the supreme
" God and Father of all.

This heavenly Assembly sounded forth the glory and happiness of this *Kingdom of Christ*, this *Reformed State of the Christian Church*, in the *Scriptural Figure of a Marriage-Feast*, [the *Feast* promised to the *whole Church of God*, after the signal Destruction of its Adversaries; Isai. xxv. 1, 2.---6---12.] Wherein the Lord himself is the *Bridegroom*, and *Christians* are honoured with the Title

de of his *Spouse*, * and *Bride* ; being now adorned with that universal Righteousness, with that Virtue, and Purity of Conversation, with that Peaceableness, Love and Charity, whereof the whitest, and most costly Apparel, and the finest Ornaments of the *Body*, are but Shadows and mere Emblems. Compare *Isai.* lxii. 4, 5. *Ezek.* xvi. 10, 11, 12, 13. with *Matt.* xxi. 2. xxv. 10. and Chap. xxi. 2, 9, 10. of this Book.

9. The Angel, *methought*, then came to me ; and bad me take special Notice of this *last* Representation of the glorious State of the *Christian Church*, under the Emblem of the *Marriage*, and the *Marriage-Supper* with *Christ*. Be sure, *says he*, to write this down, for the Comfort of all true Christians ; und assure them, from the Mouth of *God* himself, that it will *certainly* come, to the inexpressible Felicity of all that shall be worthy to partake of it.

10. The Form of this *Angel* [being the same with that of Chap. xviii. 1.] was so majestic and great ; that I was going to fall prostrate, and pay him the profoundest Reverence. But he prevented me, by letting me know, he was but an *Angel*, a *Messenger* of *God* to me, as I was from the same *God* to other Men. We are Fellow-Servants therefore, *says he*, and the *Testimony*, or *Revelation* I have made to you, concerning *Jesus Christ*, and his *Kingdom*, was dictated to me by the same *Holy Spirit* that inspired the *Prophets* of old, and *you* that are now the *Apostle* of the same *Jesus*. Tho'

clean and white : for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him : And he said unto me, See *then* do it not : I am thy fellow-servant, and of thy brethren that have the testimony of *Jesus* : worship God : for the testimony of *Jesus* is the spirit of prophecy.

xi And

* See Chap. xxii. 17. the Note there.

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therefore I am, at present, in a Form above you ; look on me still as a *Servant* of your God and mine. Keep back your Reverences ; and pay them to Him to whom alone they are due. *
[Chap. xx. 8, 9.]

11 And I saw heaven opened, and behold, a white horse ; and he that sat upon him *was* called faithful and true, and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns ; and he had a name written that no man knew but he himself :

13 And he *was* clothed with a

11, 12, & 13. The *last* figurative Representation of the Fall of the *Antichristian-Church-Power* was this. As in the 12th Chapter the Fall of *Heathenism* was foreshown me in the Emblem of a *Battle* between *Michael* and the *Dragon*, and of a signal Victory obtained by *Michael* ; so here the Ruin of the *Second Beast*, or the *Woman* riding upon the *ten horned Beast*, &c. is described by an Appearance of *Jesus Christ* himself, with an Army, as it were from Heaven. The Form he appeared in was much the same with that expressed in Chap. i. 12---16. and vi. 2. and in *Isai.* xi. 3, 4. xlii. 4. [See the Note on Chap. vi. 16.] On his Head he had
Crowns

* Ver. 10. *For the testimony of Jesus is the spirit of prophecy.*] Thus, the *Testimony* of *Jesus Christ* is the *Discovery* or *Revelation* made by Christ, Chap. i. 2. xxii. 16. 20. And the *Testimony* here spoken of in *this Verse* is, the *Revelation* given to the *Angel*, concerning *Jesus* ; and by the *Spirit* of *Jesus* ; the same *Spirit* that inspires *Angels*, *Prophets*, and *Apostles*. To give *Testimony*, to *foretel*, or *declare*, are frequently made synonymous Terms in Scripture. When Christ *foretold* and *declared* that one of his disciples should betray him, the Word is ἐμαρτυρήσας he testified. So *John Baptist's* Declarations concerning Christ is called his *Testimony* μαρτυρία, and ἡ μαρτυρία John i. 7, 9. And the *Holy Ghost* foretelling the Sufferings of *St. Paul* is said to witness or testify them—as *Paul's* preaching or declaring Repentance is his testifying it, Acts xx. 21, 23. When therefore this *Testimony* of or concerning *Jesus* is said to be the *Spirit*, i. e. given by the *Spirit of Prophecy*, it is exactly the same Expression as that of *St. Paul*, 1 Cor. xii. 4, 5, 6. *There are diversities of gifts, but the same spirit*, &c. All other Interpretations do, I think, but trifle away the Sense of this Passage.

Crowns set one above another ; showing him to be him who had *all power given him in heaven and earth*. In Allusion to the *Jewish High Priest's* wearing the ineffable Name *Jehovah* on his Forehead, he also bore the Name of *the Word, the Son of God*, whose Power and Majesty is incomprehensible ; the Name which *Heathens* knew not, and which *false Christians* had so long blasphemed, abused, and forgot : even that very Name and Character meant by *Isaiah*, when he called him *wonderful*. *Isai. ix. 5.* His Robes seemed *red*, as if died with the Blood of the Enemies of his Kingdom ; of which see Chap. xiv. 17, 18, &c. of this Book, in the *Note* there.

14. [The Army he led consisted of true and faithful Servants, sincere and virtuous *Christians* ; [*for they that follow him are chosen, and called, and faithful*, Chap. xvii. 14.] who now also appeared in such Array as spoke them worthy to partake in the blessed Fruits of this Victory ; in Reward of their Innocence, and steady Perseverance in his Religion. And the Meaning of the Whole is, That Christ, by the Virtue, and courageous Behaviour of *Reforming Christians*, was to gain a compleat Conquest over the *Antichristian Corrupters* of his Gospel ; and establish it in Truth, and Righteousness in the World. *]

15, & 16. Moreover, beside the Ensigns of the *Sword*, and the *stained Robes*, [*of which see above in Chap-*

vesture dipt in blood : and his name is called, The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with

* Ver. 14. Nothing is plainer than that this *Verse* is a mere *Parenthesis* ; the two following ones being a Continuation of the Characters of the *Rider upon the Horse*.

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with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on

ters i. and vi.] he had, upon one Robe, the * Name denoting a Sovereignty, which the *Eastern* and *Western* Monarchs so vainly and proudly assumed; and which the *Antichristian*-Church-Rulers so impiously and audaciously claim, *viz.* *King of kings*, † or *God's Vicegerent over the whole World*; a Title belonging to him alone whom God hath anointed his king. [Psal. ii. 2, 6.]

17, & 18. When this heavenly Army was thus assembled, an Angel, *methought*, flew up so high above the Earth, as if he had reached the Sun it self; and thence called aloud to all the Birds of Prey that live on the whole Compass of the Globe, to come and feed upon the Carcasses that would be slain in this *Great Battle* between God, and the Enemies and Corrupters of his true Religion. His Words are exactly in the Strain of the Prophets *Ezekiel* and *Isaiah*, speaking of and foretelling this same Case. *Ezek.* xxxix. 3, 4, 17, 18, 19, & 20. *Isai.* xiii. 9, 10. And the plain Meaning is, “ That God would as “ signally and compleatly destroy the “ *Antichristian Power*, as an Army
M “ can

* Ver. 16. *Upon his vesture and upon his thigh*, *viz.* upon that Part of the Vesture which cover'd the Thigh, where the Sword usually hangs. See *Monfaucon* Vol. III. p. 170. Eng. Edit.

† Ibid. *King of kings*.] Thus the *Assyrian* Monarch boasted in *Isai.* x. 8. *Are not all my princes kings?* So *Sapor* *Regi Regum*. Trebell. Poll. in Valer. Cap. IV. *Rex Regum Sapor*. Ammian. Marcel. Lib. XVII. Cap. V. *Sesossis* βασιλεὺς βασιλέων, Δεσπότης Δεσποτών. Diodor. Sic. Lib. I. And *Domitian Principum Princeps*. Mart. Lib. VI. Epig. IV.

“ can be said to be destroy’d, when its
 “ General, Captains, and Soldiers are
 “ slain by the Conquerors, and left
 “ unburied in the Field, an ignomi-
 “ nious Prey to ravenous Beasts, and
 “ Fowls. †

19, 20, & 21. For such was the Event of this *Spiritual* Fight between *true Christianity*, and the *Princes* and *Ecclesiastic Powers*, now joined together to oppose the Reformation of this *Idolatrous Christian Church*, thus represented in the Vision of two opposite Armies, viz. that these *Beasts*, these corrupt *Ruling Powers*, [as described under several Denominations in this *Book*,] were vanquished and overcome; * all the *False Teachers* of this idolatrous Communion stript of all Influence to delude the World

them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beasts and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he

† Ver. 17, 18. *Fowls*—of heaven—*Eat the flesh of kings, &c.*] In the old Symbolical Language *Birds of Prey* denote *Armies of Enemies*; and *eating the flesh, &c.* signifies the taking the *Spoil, Riches, and Power* of an Enemy. Thus it is in *Ezekiel xxxii. 4.* and in *Dan. vii. 5.* to devour much flesh is to conquer and spoil many Countries. And *Psal. lxxiv. 14.* the *Dragon* [*Pharaoh*] is said to have been given as meat or flesh to the people [the *Israelites*] in the wilderness. In the *Literal* Acceptation the Reader may see a beautiful Parallel in *Lucan Civ. Bel. Lib. VII. lin. 830—846.*

* Ver. 19. *The beast, and the kings of the earth*—τὸ θνητόν, καὶ τὰς βασιλεῖς τῆς γῆς—the beast—even the kings of the earth. For the *Civil Roman Powers* are originally intended to denote the *Beast* in this *Book*, and in *Daniel's Prophecy*; tho' frequently the *Secular*, in Conjunction with the corrupt *Ecclesiastical* Dominion, bears this Name. For you see them again distinguished, Ver. 20. *The beast, and with him the false prophet*—Yet, tho' the *first* and *second* *Beast*, i. e. the *Civil* and *Ecclesiastical* persecuting Powers, be really two distinct *Heads* of Power; nevertheless, in the Chapters following the xiiiith and xviith in this *Book*, they are often expressed under one common Name, as a *Body* or *Partners* confederate in the same *idolatrous* Dominion. See *Dr. Gressener Demonstrat. Lib. II. Chap. 6.*

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he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

any longer by pretended *Miracles, Revelations from Saints*, or any other base and *false Arts* of Religion; and, by the Return of true Christian Piety and Worship into the World, this *false Worship* and arbitrary Power shall be destroyed as absolutely as a Man's Body would be, if cast into the burning Flames; or an Army, when the Slain are left a Prey to Beasts and Birds. [See Chap. xvii. 16.]

By this Progress of the true Christian Religion in the World will be illustrated and compleated those Descriptions of the Kingdom of *Christ* given by *Daniel*, and foretold to come to pass under the *Roman*, or *Fourth*, Kingdom of the World. *Dan. ii. 34, 35, 44, 45. Thou sawest till that a stone was cut out of a mountain, without hands, [i. e. not by human but divine Power] which smote the image upon his feet, i. e. the Roman Powers now under the ten Kings, or Toes, of the Image, and brake them in pieces, and there was no place found for them. ---For in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people [i. e. be conquer'd as the former Monarchies were] but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. For this Stone [or Rock as the Scriptures call *Christ*] shall become a great mountain, and fill the whole earth. -He being the same with that Son of Man who came with the clouds of heaven--- and there was given him a dominion, and a glory, and a kingdom, even an*

M 2

ever:

everlasting dominion---And the saints shall possess the kingdom.

“ And thus are concluded all the
“ several Representations of the Fall
“ of the *Corrupt-Church-Power* in the
“ Christian World ; all of them be-
“ ing contain’d within the *Seventh*
“ *Seal*, which is the *Grand Period*
“ including all the *Periods* of the *Se-*
“ *ven Trumpets* ; as the *Seventh*
“ *Trumpet* does the *Periods*, and E-
“ vents, of the *Seven Vials*. The
“ *Battle* mentioned in *this Chapter*
“ Ver. 11---21. I take to contain
“ the Particulars of that which is
“ shortly mentioned in *Chap. xvi. 16.*
“ The frequent *Repetition*, and *Va-*
“ *riety* of the *Representations* of this
“ *Grand Event* is owing to the vast
“ *Importance* of it to the Christian
“ World. It is indeed one large *half*
“ of the *Great Subject* of this noble
“ *Book.*

C H A P. XX.

A Preparatory Scene of Providence toward Establishing the Christian Church upon Earth in Glory and Peace, viz. The Binding and Imprisonment of Satan, for a Thousand Years. The Restoration and Felicity of the Church, during that Period, under the Figure of a Resurrection. The Battle and Destruction of Gog and Magog. A short Description of the general Resurrection, and last Judgment.

¹ **A**ND I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand.

² And he laid hold on the dragon that old serpent, which is the devil and Satan, and bound him a thousand years,

³ And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that, he must be loosed a little season.

^{1, 2, & 3.} **A**FTER the Fall of the *Antichristian Power*, there is to succeed a glorious and happy State of the Christian Church upon Earth; which is to be displayed at large, in the lofty Figures of prophetic Language, in the two following, and *last Chapters* of this Book. Preparatory to this glorious Event, there will be, in the Course of all powerful Providence, a full (tho' not absolutely *final*) stop put to all wicked Powers that formerly corrupted, annoy'd, and persecuted the true Church of God; all impious Hands are to be tied up from the Practice of religious Frauds, and violent Temptations; that so true Knowledge, and pure Worship, with a virtuous Life, in Peace, Charity, and Prosperity, may be uninterruptedly pursued and enjoy'd. Now, this *Preparatory Part* was represented to my View, *methought*, by an Appearance of *Jesus Christ* Himself; even *He, who has*

the Keys of Hell and of Death, [Chap. 1. 18.] This *Key* he now seemed to bring in his Hand, * with a vast and strong Chain upon his Arm. With this *Chain* he bound the *great Beginner* of Evil, the *Leader* and *Example* of wickedness and idolatrous Worship, even *Satan*; whose *Children* and *Subjects* all wicked Men are called, from their Compliance with his Temptations, and by following his Example: This Grand Adversary of God and Men, *Christ*, our *Great Angel of the Covenant*, now caused to be thrown into that deepest, lowest, and darkest Place of wretched Abode, which is usually called *Tartarus* or *Hell*; the Mansion of the wickedest Spirits, and Criminals against Heaven. Here he is doomed to close Confinement for a *Thousand Years*; during which time the Church of Christ is to be absolutely Free of all effects from his wicked Snares, and Temptations. Only, when this *Period* is at an End, he is permitted to have his Liberty again; but that will be but for a small Space of Time; and then he shall be thrown back again to his doleful and everlasting Habitation. †

4. While *Satan*, with all his wicked Instruments, were thus held under Confinement, and Christians at full

4 And I saw thrones, and they sat upon them, and judgment

* Ver. 2. Ἐπὶ τὴν χεῖρα αὐτοῦ— So *Vitringa*.

† Ver. 2.—*He laid hold on the dragon—and bound him*—This Beautiful Emblem is exactly agreeable to that made Use of by the old Poet. In *Homer*, *Iliad* 6 *Mars* is represented as bound with a strong Chain.—The Meaning of which is explained, by the Scholiast, of putting an End to the War: as here an End is put to Persecution.

χαλεπὸς δὲ ἔδεσσε τρεῖς καὶ δέκα μῆνας.
χαλκῶν δ' ἐν κεράμῳ δεδεσσο τρεῖς καὶ δέκα μῆνας.

Iliad E. Lin. 390.

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judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Liberty to hear, and profess, and practise the Truths of Christ's Religion; I beheld the Christian Church, *methought*, in all that Splendor, Purity, and Grandeur, in which the ancient *Prophets* had described it. I saw the whole Society of the Christian World raised to that true Glory, to that Spiritual Honour, arising from an universal Practice of Righteousness, real Piety, undefiled Worship, and mutual Charity; which *made them Kings and Priests unto God*; [Chap. i. 6.] Every one was seated, as it were, upon a *Throne*, as *Daniel* represented them [*Dan.* vii. 9, 12, 27.] Not upon such *Thrones*, and in such high Posts of *Temporal* Power, as *Antichristian* Prelates, and worldly-minded Christians formerly aspired to. These *Thrones* were *Spiritual*; their Power and Influence spent in Promotion of good and righteous Conversation. Their Christian Virtues shone out with that Lustre, as if the *Primitive Saints*, and *Martyrs*, and all the valiant and uncorrupt Opposers of *Antichrist*, were *risen again*, and *lived* upon Earth. Indeed they may be well said to *Live* and *Rise* again; if not in the *literal* Sense, yet in that *figurative* and *moral* Sense wherein the *Prophets* were wont to describe the *Church* and *People* of God, as *restored to Life*, as *rising from Death*; upon their Deliverance from *Captivity*, *false Religion*, or

any remarkable Calamity. * Thus the Prophet *Ezekiel* promises the Jewish Church a *Restoration* [in their *Posterity*] under the Figure of a *Resurrection*. [Ezek. xxxvii. 1, 2, 3, &c.] Son of Man can these (dead) bones live? ---- Behold I will cause breath to enter into you, and ye shall live -- And the breath came into them and they lived. Behold, O my people, I will open your graves, and will put my spirit in you, and ye shall live; and I will bring you into your own Land. So *Ezra* called the *Restoration* of *Israel* from *Babylon*, a lightning of their eyes, and giving them † *resurrection*. [Ezra. ix. 8, 9.] Thus the wounded beast, and the two slain witnesses lived again [Revel. xi. 7. 11, xiii. 3, 12.] And *St. Paul*, in the New Testament, represents the Conversion of the Jews as *Life from the Dead*. Rom. xi. 15.

Thus will the *Primitive* and *later Sufferers* for the Cause of Christianity

5 But

* Ver. 4. See *Dr. Whitby's Treatise on the Millennium*. "As (says he) *John Baptist* was call'd *Elias*, because he came in the Power and Spirit of *Elias*; so shall this be the Church of Martyrs, and of those who had not received the Mark of the Beast, because of their intire Freedom from all the Doctrines and Practices of the *Antichristian Church*, and because the Spirit and Purity of the Times of the *Primitive Martyrs* shall return. Ibid. Chap. ii.

Ibid. As the Prophets so the ancient Poets use this Word, *Resurrection*, in the same Manner. Thus *Ovid* speaks of *Troy*.
Victa tamen Vinces, Everfaq; Troja resurges.

FAST. LIB. I.

And *Terence*.

Qui ab Orco Mortuum me reducem in Lucem feceris.

HECYR. ACT. V.

See the Learned *Vitringa* Comment. in *Isai*. xxvi. 19. Where the Reader will find this *Figurative* Sense confirmed by the strongest Arguments it is capable of.

† Ζοοποίησις.

live again in their Name, Honour, and Characters vindicated and revived; in their Virtues practised by their Followers, triumphing over the Idolatries and Vices of the foregoing Ages: Which is to reign with Christ, upon Earth. This Glory they will have here upon Earth; if not an actual and real Resurrection at this Time. This glorious Period is foretold to continue a thousand Years: Which, whether it is intended to denote that precise Time, or only such a long † Time as will, in the Wisdom of divine Providence, be a Ballance and Proportion to the Time of the Antichristian Reign; is neither very easy, nor very needful, to be determined.

5 But the rest of dead lived not again until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

5, & 6. This, whether it be a *literal*, or *figurative* Resurrection, before described, I call the *first Resurrection*. There is to be no *general* Resurrection of the *Bodies* of Mankind till the glorious Period of a *Thousand Years* is expired. But blessed will those Christians be, whose Lot it is to live within that Reign of Truth and Righteousness! And Blessed will be the *Saints* and *Martyrs*, who, long before, shined as Examples of Virtue to them! They all will be in the highest Esteem with their great Master; their Deaths will end in everlasting Life, and as *both* of them will *Reign*, in some Sense or other, in the Kingdom of Christ upon *Earth*, during the *Thousand Years* of Purity, Virtue, and Peace; so will they both have their Share in his *Eternal*

† As the Learned *Vitringa* thinks is the most probable Meaning.

nal Kingdom in Heaven. * But to go on.

7, & 8. As the principal Scene of these foregoing Events in the Christian Church is laid in the *European Parts* of the World; there will yet remain, in the further and more *distant* † Quarters of it, much People still persisting in Ignorance, and gross Superstitions. These are the barbarous and savage Nations that the Prophet *Ezekiel* described as the Adversaries of God's Church; under the Names of *Gog*, ‡ or *Magog* the *Posterity of Gog*;

7 And when the thousand years are expired, Satan shall be loosed out of his prison.

8 And shall go out to deceive the nations, which are in the four quarters of the earth, *Gog* and *Magog*, to gather them together to battle: the number of

* V. 6. The Reader will observe, that I express the Passages relating to this *Resurrection* of the *Martyrs* in such a Latitude as may leave Room for either of the Opinions of Learned Men concerning it. It is not good to be too peremptory in a Case where the *Scripture* Language is reconcileable to more than one Acceptation.

Ibid. *Blessed and Holy is he that has a Part in the first Resurrection.* The Word *Holy*, in this Place signifies either the *virtuous Qualifications* of such Men; intimating that *none* but *such* shall enjoy this Blessing; or else, in the original Meaning of that Word, *viz. sanctified* or *separated* to peculiar Purpose; it imports, (especially upon the Supposition of a *real* and *literal* Resurrection) that they are to be *separated*, and culled out, from the Lump of Mankind, to the Glories of this *Thousand Years* Reign upon Earth.

Ibid. *The second death.*—St. *John* here seems to have followed the Way of speaking usual in his Time, amongst the *Jews*; whose Writers called the Punishment of the Wicked after Death by the Name of the *second death*. So the *Targum* of *Onkelos* on Deut. xxxiii. 6. *Let Reuben live and not die.*—*Let him not die the second death.* And the *Jerusalem-Targum* thus, *Let him not die the second Death* by which the Wicked die in the World to come. [See Chap. xxi. 8. of this Book.]

† *Ἐν ταῖς γωνίαις τῆς γῆς.*

‡ Ver. 8. *Gog and Magog.*] Who these Nations are, is very hard to determine. The learned Reader may consult Mr. *Mede*, and *Vitringa*; which last named Author very rightly, I think, observes, that the Letter *h* being assigned to *Gog* makes it signify *of* or *from Gog*, i. e. the People *descended* from him. [See Gen. x. 2. Chron. i. 5.]

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of whom *is* as the
sand of the sea.

[Ezek. Chap. xxxviii, and xlix.]
And now will be the Time when that
Prophecy of his will be fulfilled. For,
at the Expiration of the *Thousand*
Years of Peace, and the happy Life
of true Religion in the *European*
Christian Churches; these rude Na-
tions, prompted by Envy at the Plen-
ty and Happiness of the *Christian*
Kingdom, and out of desire of Riches,
Spoil, and Plunder; (which is the
true Spirit of *Satan* the Father of
Mischief) will be permitted to invade
the *Christian* † Territories in vast Bo-
dies and Armies. Thus is *Satan* to be
loosed out of his Prison. And this
War will fulfill the Prophets Words.

*Thus saith the Lord God --- O Gog
--- and Gomer, and all his Bands ----
of the north quarters ---- In the lat-
ter years thou shalt come into the
land ---- against the mountains of Israel
thou shalt ascend and come like a storm
---- to take a spoil, to take a prey ----
to carry away silver and gold --- Thou
shalt come up against my people Israel
----- It shall be in the latter days. Ezek.
xxxviii. i. e. in the glorious Days of
the Messiah.*

9 And they went
up on the breadth
of the earth, and
compassed the camp
of the saints about,
and the beloved
city: and fire came
down from God

9. Accordingly, *methought*, I saw
these People attacking the *Christian*
Nations, who are styled the *Camp of*
the Saints, and the *beloved City*, in
the Prophetic Language. But this
Terror will be soon over; for the
Hand of all powerful Providence
will blast all these Designs, with
Judgments

† Ver. 9. *On the breadth of the earth.* Τὸ πλάτος τῆς γῆς.
The rich and flourishing Plains, in Contradistinction to the *dis-*
tant Parts or *Corners*, Ver. 8. So the Word answering to it is
used of *Palestine*, Habac. i. 6. Or *on the breadth*, i. e. so as to *co-*
ver the place of the earth.

Judgments as sudden and destructive, as is that of Lightning from Heaven. *Thus saith the Lord God. I am against thee O Gog. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and I will send a fire on Magog, &c. Ezek. xxxix.*

out of heaven, and devoured them.

10. After this *last* Conflict of the Church is over, the Attempts of *Satan*, * and of all wicked Men his Instruments, will come to a final End. Persecutions from all Adversaries will be eternally stopt, and the *Devil*, the Leader and Example of Disobedience against Heaven, with all those, who under the Characters of *Beast*, *False Prophet*, &c. have corrupted, oppressed, and depraved the true *Gospel* Religion, will be sent into perpetual Punishment, and Destruction. So that the *Reformed* Christian Church shall continue to flourish in true Piety, Peace, and Prosperity, till the *Final Judgment* of the World, and the Consummation of all things.

10 And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11. Now, this *last Judgment* was represented to me by the Appearance of the *Lord Jesus*, as a *Judge* upon a *Throne*. The Glory, Sanctity, Justice, and Purity of this *Judge* of all the *Earth* was signified by the *Whiteness* of his *Throne*. At the Sight and Sentence of him, *methought*, the World was quite changed; and the whole State of the *Earth* put on a new Face.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12, & 13. For now was the Time, *When all that were in the graves* † *of the earth, or had been buried in*

12 And I saw the dead, small and great, stand before God;

* Compare *Isai. xxvii. 1.*

† *Ver. 13. Death and hell—Greek death and the grave.*

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God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

the sea, were to hear the voice of the son of man, and to come forth, to receive a just, merciful, and impartial Judgment according to the Nature and Circumstances of their Behaviour in this Life; and agreeably to the Laws, Rules, Promises, and Threatnings of Christ's Gospel; which are to determine the Measures of Reward or Punishment to every Soul of Man. All which, as they respect Persons of different Qualifications, the Prophet Daniel calls, The Book of God, and the Book of Life, Dan. vii. 10. xii. i. † And Malachi, the book of remembrance before him, for them that fear the Lord. [Mal. iii. 16.] When the Lord shall descend, with the voice of the Arch-Angel and with the trump of God, [the very Angel and Trumpet mentioned in this Book, Chap. x. 7. xi. 15.] and the dead in Christ shall rise first, and they who are then alive [and have lived to Christ,] shall be caught up together with them in the clouds, to meet the Lord in the air, and shall be ever with the Lord. 1. Thes. iv. 16, 17. After which, The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and all the works therein shall be burnt up; being reserved unto fire against the day of Judgment for the perdition of ungodly men. 1. Pet. iii. 7, 10. And thus will come the end, when Christ shall deliver up his mediatorial kingdom to God even the father, after he shall have put down all wicked rule, and demolished all Antichristian Authority and Power.
And

* See the Note on Chap. iii. 5.

And thus will be manifested the glorious Wisdom, and Providence of the whole Dispensations of that God, *who is all in all*, i. e. by whom they were all originally directed, and in whose Glory they terminate.

14, & 15. In short, now will be for ever an End put to † *Death*, that Enemy and King of Terrors to Mankind. All that are raised shall live for ever; and there will be left no other way of *dying* but that of *continuing in Punishment*, which may be called a *second Death*; the just Portion of all them whose wicked Lives have excluded them from the Inheritance of the Heavenly Happiness.

14 And death and hell were cast into the lake of fire: This is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

† Ver. 14. *Death and hell were cast into the lake of fire.*—That is, *Death* was now to be as perfectly destroy'd and abolish'd, as Bodies are when thrown into the *Fire*. It has the same Sense with, and has a plain Reference to, those Words of *Isai.* xxv. 8. *He will swallow up death in victory*; and *Hos.* xiii. 14.—*O death I will be thy plague; O grave I will be thy destruction.* The same Sense *St. Paul* gives of these same *Prophecies*, i. *Cor.* xv. 54, 55. tho' in different Words, as *St. John* does in this Place.

C H A P. XXI.

The New Heavens and the New Earth, the New Jerusalem, or the Christian Church, in its fully Reformed Condition, in the last Period of the World, described at large, in the Figures and Phrases of the ancient Prophets. The Meaning of those several Figures explained.

¹ **A**ND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

¹ **H**AVING, in a short Compass only, mentioned the *last* and great *Judgment* of the World, at the *general Resurrection*, [Chap. xx. 11. 15.] which is to follow after the Destruction of all the Adversaries of God's Church, and after the happy State of that Church in its *Reform'd* and *last Period* upon Earth; I NOW return to give the particular Description of this *Christian Church* as thus fully *Reformed*. * Now, this was painted out to me in all the bright Images under which the ancient *Prophets* set out the Glories of this very *Church*. In the general, I saw, *methought*, that total Revolution of Things and Men, in the Christian World, with respect to *Religion*, which the Prophet *Isaiah* express'd in the high Phrase of *a new Heaven, and a new Earth*. [Isai. lxxv. 17, 18, &c.] Behold I create a new Heaven, and a new Earth: And the former shall not be remembred, nor come into mind. But be you glad and rejoyce for ever in that which I create; for behold I create Jerusalem [The true Church of God] a Rejoycing, and her People a Joy! And again [li. 16.] I have

* See the Preface § 6. ad fin.

I have put my words in thy mouth, and coverd thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and [or that is] say unto Zion, thou art my People. And again, lxvi. 22. li. 6. signifying, that all corrupt, idolatrous, and persecuting Religion shou'd be abolish'd; and Virtue, Truth, and Liberty prevail. And there was no more Sea, i. e. The Sea or Waters, by which is meant the Nations and People, on which the Woman, the idolatrous Church Power, sat and govern'd, should now be no longer what they were; but shall be converted to the way of saving and true Religion. Or again, as the Sea sometimes denotes a turbulent and unsettled State of Things, or Kingdoms; this new State was to be clear of all such Commotions, and remain in perfect Tranquillity. [See Chap. xvii. 15.]

2. Again, it was shown me under the Emblem of New Jerusalem; not the literal, the Jewish City of that Name, rebuilt, and new adorn'd; but that Israel of God, that Seed of Abraham, Jacob, and Sion, or Jerusalem, by which the Prophets were accustomed to express the true Church, and Worshipers of God, under Christ the Messiah: As, on the contrary, they used the Terms † Ægypt, Moab, Edom, Babylon, Gog and Magog, as Terms for the Adversaries and Persecutors of the same Church. As this Christian Church, in its former Corrupt State, answer'd to the Sinful Je-

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And

† See Note on Chap. xviii. 22. &c. and on Chap. x. 7. And Bp. Chandler Def. Christian. Vol. i. pag. 158, 159, 160, 288, 289, &c.

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rusalem, that was to be destroyed by the *Chaldeans* and *Romans*; so now, in its reform'd and pure Condition, it is styled *New*. As it was once *Babylon the Great*; now it appears the *Great and Holy City*; taking in the whole Body of *Converted Jews*, and *Gentiles*, and reformed *Christians*. And, finally, it seemed to descend from *Heaven*; as being founded and perfected by the divine Power, and Providence, and abounding in all those Graces, and Virtues, that are taught from *Heaven*, and whereof God Himself is the infinite Fountain and Exemplar. Thus is the Church to be adorn'd as a *Bride*. [Ver. 9. &c.]

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

3, & 4. But, before the particular Blessings of this Church were enter'd into, a Voice from Heaven declared, in joyful Terms, the fulfilling of those ancient *Predictions* concerning this very *Period* of the Christian Church upon Earth. Levit. xxvi. 11, 12. I will set my Tabernacle among you. And I will walk amongst you, and will be your God, and ye shall be my People. And Jerem. xxxi. 33. This shall be the Covenant that I will make with Israel, saith the Lord, I will put my Law in their inward Parts, and write them in their Hearts; and will be their God, and they shall be my People. And Ezek. xxxvii. 26, 27. I will set my Sanctuary in the midst of them for ever more. My Tabernacle also shall be with them; yea I will be their God. And Isai. xxv. 8. He will swallow up Death in Victory; and the Lord God shall wipe away Tears from off all Faces; and the Rebuke of his People shall he take away from off all the Earth. With many other Passages of like Na-

ture, *signifying* this Time of delivering Gods Church, both the *Jewish* and *Christian* Part of it, by *converting* the one, and *reforming* the other, from gross Error, Oppression, and Persecution; and establishing it in the free Profession of Truth, and under the Care, Protection and Blessings of Divine Providence. * [Compare Rom. xi. 25, 26, 27.]

5. *Christ* also, *methought*, declared, in most solemn Manner, that this was the glorious *Change* in the Face of *Religion*, † foretold by the *Prophets* to be wrought by his divine Power, and Providence: and again gave me in Charge to write down the particular Descriptions of it, and leave it for the Comfort and Encouragement of all true Christians in Posterity. [See Chap. xix. 9.]

6, 7, & 8. Again, after giving himself the *great Titles* mentioned Chap. i. 8. & xxii. 18; he said, that this was the Time, and this the State of the *Christian Church*, wherein that Light, and Truth, and Comfort of

5 And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done, I am Alpha and Omega, the beginning and the end: I will give unto him

* See the Note on Ver. 25.

† Ver. 5. *Behold I create all things New* — viz. in the same Sense as every true *Christian* is called a *new Creature*, 2 Cor. v. 17. And as God is said to have *Created* [i. e. *changed* infinitely for the better] *all things* by Jesus Christ. Thus there will be a *new heaven and new earth* in the *moral World*, before the great Change (by *Fire*) in the *natural World*, refer'd to by St. Peter, 2 Pet. iii. 7, 10. And therefore the *new heavens and new earth*, in St. Peter's 13th Ver. that is *looked for* by Christians, according to God's promise, is no other than this *first Change* in the *moral State* of Things. — For there is no Promise of any such Thing to be found but in these two Chapters of St. John, and in the *Prophecies* alluded to in them. Moreover, it is, beyond Exception, clear, from the last Chapter of *Isaiah*, that the *new heavens and earth* [lxvi. 22.] signify *Gathering all nations and tongues to see God's glory*, Ver. 18. *Their bringing back the dispersed Jews, for an holy offering, to the holy mountain, Jerusalem, i. e. the true church*, Ver. 19, 20. *to worship before the Lord*, Ver. 23.

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him that is a thirst, of the fountain of the water of life, freely.

7 He that overcometh shall inherit all things, and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and forcerers, and idolaters, and all lyars, shall have their part in the lake which burneth with fire and brimstone : which is the second death.

9 And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lambs wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descend-

the *Holy Spirit*, which the Scriptures so frequently call *Living Water*, should be abundantly confer'd upon all that have hungred and thirsted after Righteousness, and stood the Shock of worldly Corruptions, and Temptations. From which Blessings all prophane, idolatrous, unjust, and cruel Men, all Deceivers, and Corrupters of true Religion, should for ever be excluded; and share in the Punishment styled the *second Death*, [Chap. xx. 14, 15.]

9. To come now to the *particular* Descriptions of this *reformed Christian Church*, in the *last Period* of this World. The same *Angel*, who before had shown me the doleful Prospect of the *idolatrous Church*, the great *Whore*, [Chap. xvi. 1.] called me now to him; to a contrary Sight as ravishing and comfortable, *viz.* of this *Church of Christ* now purged of Corruptions, and clothed, as it were, in true Righteousness; as 'twas before represented under the Image of the *Bride* and *Spouse* of *Jesus Christ*, [Chap. xix. 7, 8, 9.]

10, & 11. But he *now* presented it to my View, *methought*, in the Figure of a vast City styled *New Jerusalem*, i. e. The *Jewish Nation Converted*, and the *Christian-Church purified*; in contradiction to the former Ignorance, Idolatry, and Corruption

that were in it while it bore the Name of *Babylon* the Great. It showed itself in a Lustre that bespoke every thing that is most rich, precious, costly, and magnificent; denoting the excellent Virtues, the great Holiness, the Peace and Prosperity of its Inhabitants.

12, & 13. Its high *Wall* express'd the *Divine Protection*, and a perfect Security from the reach of *Enemies*. Its *Twelve Gates* have a Reference to the *Twelve Tribes* of the *Jewish Nation*; who are, at this Time, to be converted, and taken into the Bosom of this *City of the Lord*, this *Church of their Messiah*. And the *Twelve Angels* are the *Twelve Apostles of Christ*; by whose Doctrine, now accompanied with the Power of the Divine Spirit, will that People be convinced of their long Error; will return to their Redeemer; and enter into the *Gates* of the true and spiritual *Jerusalem*.

And thus, and at this Time, will be fulfilled those illustrious *Prophecies* about the future Conversion, and Restoration of this ancient Branch of God's Church; to be gathered from all the four Quarters of the Earth. [Isai x. 20, 23. *It shall come to*

ing out of heaven from God.

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And

Chap. xxi. Ver. 11. *Having the Glory of God*] This I interpret to signify that *Purity and Happiness* in the *Reformed Christian Church*, which answers to that *Glory of the Lord* or External Splendor of the *Cloud of Glory*, which appeared upon Mount *Sinai*, and resided in the *Jewish Tabernacle* and *Temple*. This, in the New Testament Language, is to be a *Glorious Church*, Ephes. v. 27. And to have the *Spirit of Glory*, and of God resting on us, 1. Pet. iv. 14. i. e. To be of such a virtuous Temper and Conversation as will procure that *Peace*, and *Happiness of Men*, which is the *Glory of God*. Some learned Men understand this, and the like Passages, of a *visible glorious Residence of Christ* in this Millennial State. Let the Reader judge and chuse. I cannot but humbly think the *Prophetic Figurative* meaning should be carried on thro' this whole Prophecy.

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pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall stay upon the Lord, the holy one of Israel in truth, the remnant shall return, even the remnant of Jacob unto the mighty God. I will call my sons from far, and my daughters from the ends of the earth. I will say unto the north give up, and to the south keep not back. And again, It shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Ægypt, and shall worship the Lord in the holy mountain at Jerusalem, i. e. in the Christian Church, Isai. xxvii. 13.

[See these Prophecies collected together by Mr. *Whiston*, and by many other Writers.]

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelvethousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cu-

14. The *Wall*, containing, in each Quarter, three Gates, is said to be built upon *Twelve Foundations*; which again represent the twelve *Apostles*. For pure and uncorrupt *Christianity* is built upon no other Foundation but that of the *Apostles, and Prophets, Jesus Christ himself being the head corner stone*. [Ephes. II. 20.]

15, 16, & 17. In the *Eleventh Chapter* of this Book the Christian Church was consider'd only as a *Temple*; and I was bid to *Measure*, or to *Esteem*, as the *true Church of God*, only such and such *Parts* of it; the great *outward Court* being to be left out, to signify, That, in the foregoing Ages, there would be a Major Part, of *formal Professors*, who made no *real Part* of Christianity. But now the Church is compared to a *whole City*, the *whole* of which is consider'd as *truly Christian*, as be-

ing *all righteous*; the *Golden Reed*, it was to be measured with, expressing the *Virtue, Glory, and Purity* of its *Inhabitants*. The *Figure* of it appear'd as that of a *Square*, or rather a *Cube*; the *twelve Foundations* being, as it were, multiplied, and rising to a vast *Increase, Strength, and inviolable Stability*; because all the *Buildings* of the *City* were of equal height, reaching up to the top of the *Wall*: *To signify*, that there was no difference between *Jew or Gentile, Male or Female, Bond or Free*; but *all*, as parts of this noble *Fabric*, were accepted as the pious *Servants of Jesus Christ*, and virtuous *Members* of his *Kingdom*.

18, 19, 20, & 21. The *Materials* of which this *City* was built, from its *Foundation* to the *Top*; its *Houses, Streets, and Pavements*; were of nothing less than the most precious *Gems* that the *Mines* of the whole *Earth* can produce; expressive of all that can be stiled *Strength, Beauty, and Perfection*; and affording the most astonishing and amiable *Sight* to the *Beholder*.

By all which lofty *Figures* is signified, that this *Christian Church* shall then be made up of such *Professors* as are of sincere and approv'd *Piety*, of pure and uncorrupt *Worship*; every *Member* (or the *generality* at least) living in the *Practice* of *Virtues* bright, and solid, and shining; its *Pastors* and *Teachers* endowed with *Knowledge* truly spiritual, clear, and useful; and leading their *People* by an *Example* of holy *Conversation* illustrious, charming, and influential; and, in short, all *Ranks and Degrees* of its *Members* walking in the *Light* of the heavenly *Truths*, and in the *Purity, Charity, and Devotion* of the

bits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper; and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysolite; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve

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twelve pearls ; every several gate was of one pearl : and the street of the city *was* pure gold, as it were transparent glass.

Gospel ; which qualifies us for the Life of *Heaven* : Which is the *Treasure* that never fails ; the *Pearl of Great Price* :

And herein will be accomplished those high Predictions of the *Prophets*, concerning this same Time, and Church of God. Such as that of *Isai.* liv. 11, 12, 13, 14. *Behold I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders * of precious stones. Great shall be the peace of thy children. In righteousness shalt thou be established.* And again, Chap. ix. 18. *Thou shalt call thy walls salvation, and thy gates praise. And again, Thy people shall be all righteous.* With many like Passages.

22 And I saw no temple therein : for the Lord God almighty, and the Lamb, are the temple of it.

22. As this Christian Church will then consist, in great Part, of *Jews* converted to Christianity, let *them* expect that the divine *Worship* perform'd in it will be of quite a different Nature from that of the old *Temple-Service*. Their material *Altars*, *Sacrifices*, and *Incences*, &c. will have no Place here. It will not be a Devotion of *Pomp*, and *Formality* ; but of *Spirit* and *Truth* ; an Homage of pure Minds, and clean Hearts, and good Consciences ; arising from a due

N 4 Sense

* Ver. 21. *And the broad place of the city was of pure gold, &c.* These Expressions of *St. John*, and of the ancient *Prophets*, have a Loftiness in them, equalling the brightest Finery of ancient *Poets*. *Homer* describes the Place where the Gods met to consult *Jupiter*, as having a *Floor of Gold*.

Οἱ δὲ θεοὶ παρ' ἑλνὴ καὶ ἰμενοὶ ἡγοοῦντο

Χρυσέῳ ἐν δαπέδῳ.

Il. Δ. Lin. 1.

So the Prophet in *Isaiah*, ix. 17. *For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron.* See the learned and excellent *Bp. Chandler's Def. of Christian.* Vol. I. pag. 51, &c.

Sense of God, the Omnipotent and *all perfect Mind*; who is to be worshiped thro' *Christ* the one *Mediator*, and *Redeemer* of Mankind, the true *Propitiation*, the sacrifice offered up once for all; by whom alone we have access unto the Father. †

23. And the comfortable Words of *Isaiah*, concerning this *Spiritual City*, shall now receive their proper Completion. [Isai. lx. 19, 20.] *The Sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee. Thy sun shall no more go down, neither shall thy moon withdraw itself: But the Lord shall be unto thee an everlasting light, and thy God thy glory.* As also those of *Zach.* xiv. 6, 7. *It shall come to pass in that day, that the light shall not be clear nor dark, i. e. sometimes clear; at other Times darkned; but it shall be one day which shall be known unto the Lord; not day nor night, i. e. sometimes day, and sometimes night: But at the evening time it shall be light.* As much as to say, “The
“Happiness, and *Spiritual Comforts*
“of this religious Kingdom, will
“not be like the Lights of the Sun
“and Moon to the natural World;
“appearing only in certain Turns,
“with intervals of Night and Dark-
“ness; but the perfect Knowledge

23 And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof,

24 And

† Ver. 22. *I saw no temple therein.*] Mr. *Daubuz*, with several others, seems to conclude, from this and the following Verse, that, in this *Millennial State*, there will be no such Thing as *Publick Worship*, nor *Political Government* and *Governors*, meant by *Sun* and *Moon*, &c. But, as it is not clear to me, that the Expressions here used amount to so much; and imagining, with the learned *Vitringa*, and others, that an *earthly State of Life* (tho' never so happy an one) may well consist with publick *Worship*, and *Government* also, I have chose to give them another Meaning, as more agreeable to the main Scope of the Prophecy.

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“ of God, the Light of *Christ's* Words,
 “ and the Comforts of his *holy Spirit*,
 “ will be perpetual, and uninter-
 “ rupted by any future intervals of
 “ Ignorance, Vice, or Superstition.”
 * [Or, in the Prophetic Sense of *Sun*
 and *Moon*, no Arbitrary *Princes*, or
Prelates shall Rule the Church of
 Christ. Such *Suns* and *Moons* shall
 be confounded and *ashamed*, according
 to *Isai.* xxiv. 23.]

24 And the na-
 tions of them which
 are saved, shall
 walk in the light
 of it : and the kings
 of the earth do

24, 25, & 26. At this glorious
 Time the remarkable Conversion of
 the *Jewish*, and *Idolatrous*, and *Hea-*
then Nations, will all conspire to
 raise the Honour and Grandure of the
 Church of *Christ* ; agreeably to what
 was

* Ver. 23. *The city had no need of the sun, &c.* That is,
 Not that there would be no Need or Use of Light, or Comfort,
 or true religious Understanding, but that these *now* should so far
surpass what was formerly enjoy'd amongst Christians, as, in a
 manner, to *superse*de them. Agreeably to those other Expressions
 of the Prophet *Isaiab*, concerning this very Time of *Christ's*
 Kingdom, *Isai.* xxx. 26. *The light of the moon shall be as* (bright
 as) *the light of the sun, and the light of the sun shall be seven-fold*,
 i.e. all religious Knowledge, and Prosperity, shall be vast-
 ly increas'd. St. Paul follows the same Stile, 2 *Cor.* iv. 6. *To*
give us the light of the knowledge of the glory of the Lord. ——— i.e.
 the true Knowledge of the most comfortable and glorious
 Religion of *Jesus Christ*. Thus *Light* and *Sun* signify Happi-
 nesses and Prosperity in Classick Authors.

Horace, Lib. IV. Od. 5. Ad August.
LUCEM redde tua, Dux bone, Patriæ ;
Instar Veris, enim, Vultus ubi tuus
Affulsit Populo, gratior it Dies,
Et SOLES melius nitent.

* Ver. 23. These kinds of Expressions induce several lear-
 ned Interpreters to conclude, that, in this glorious State of the
 Church, *Jesus Christ* himself will personally appear, reside in the
 Splendor of the *Shechinah*, or Glory. Whether this Reign of
Christ will shew it self in his personal Glory, or in that of the
Piety, *Peace*, and *Righteousness*, of his Church, and *Worshippers*,
 I determine not, but think it best to leave it to the Judgment
 of every reader, in the general Words and Sense of the Scrip-
 tures. See Note an Ver. 22.

was foretold by the same Prophet. *Isai. lx. 3, 4, 5, -- 11. &c. The gentiles shall come to thy light, and kings to the brightness of thy rising ---- All they gather themselves together, they come to thee. ---- The abundance of the sea shall be converted unto thee, the forces of the gentiles shall come unto thee. --- They shall bring gold and incense, and they shall shew forth the praises of the Lord. The sons of strangers shall build up thy walls, and their kings shall minister unto thee. Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the gentiles, and that their kings may be brought. And Jerem. iii. 17. At THAT TIME they shall call Jerusalem the throne of the Lord, and all nations shall be gather'd unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the Imagination of their evil Heart. [All which Prophecies, beside abundance more, are referred to by St. Paul, Rom. xi. 25, 26. where he says, The fulness of the Gentiles shall come in; and so all Israel shall be saved.]*

27. And thus will the *Gates* of this blessed Community be always open, for the plentiful and free Admission of all sincere Converts. Nor will there, as in the Case of *Earthly Cities*, be any Occasion to keep them shut, and watched against *Enemies*. For as the *Prophet* foretold of this spiritual *Jerusalem*, *Isai, lx. 21. lii. 1. Thy People shall be all Righteous----* and henceforth there shall not come into thee the *Uncircumcised*, and the *Unclean*, to *Jerusalem the Holy City*; -- his

bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or maketh a lye: but they which are written in the *Lambs book of life*.

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Words will be now most eminently fulfilled. For tho' there may be yet Persons, or Nations, remaining in the World, idolatrous, wicked, and unconverted; they will have no desire to join themselves to this pure and religious Body; but will keep at a full Distance from it. And even such as may live amongst the Members of it; not so good as they might and ought to be; will yet be too few, and have too little Power, to do Mischief by the Influence of a corrupt and wicked Example. [See also *Isai.* xxxv. Chap. *Ezek.* xlv. 9. *Zach.* xiv. 20.]

C H A P. XXII.

The Description of the New Jerusalem continued, and compleated, under the Emblem of a River running through the Streets of it; set with Trees; the Tree of Life. The End of all these Visions. The solemn Confirmations of the Truth of them. A dreadful Warning against depraving, or corrupting any Part of this Prophecy, or forging New Revelations. The Conclusion.

I **A**ND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb.

1. **T**HE Angel proceeded to finish his Representation of this *spiritual City of God*, the reformed *Christian Church*; by adding one Figure more to express the Comfort and happy Enjoyments to be expected in it; viz. that of a large and clear *River*, running down, from that Place of Eminence, where the Throne of
God

God and Jesus Christ seemed to have been placed, for the Pleasure and Comfort of these Blessed Inhabitants; through every Street of the City. In this there was a plain Allusion to the River of the first Earthly *Paradise*, Gen. ii. 10. &c. And the Blessings intended to be described by it are expressed in the very Language of the Prophet Ezekiel xlvii. 1---7---12. *The Waters running from the Temple through the City perpetually increasing in depth and plenty.* And they have the same meaning with that of *Isaiab*, concerning this very Time and Church; *Isai. lxvi. 12. Behold I will extend peace to her like a river, and the glory of the gentiles like a flowing stream.* And with that of our Saviour Himself, concerning his true Doctrine and the practise of his Religion. *He that believeth on me, out of his belly shall flow rivers of living water.* John vii. 37. And the Water that I shall give him shall be unto him a well of water springing up unto everlasting life. John iv. 14. †.

2. And as Ezekiel then, so the Angel now, represented these refreshing and beautiful Canals as set on

2 In the midst of the street of it, and of either side of the river,

† Ver. 2. *A clear river of water*] ——— The blessed State of the Church being here represented by Figures taken from temporal and sensible Things, nothing could be so properly chosen for the Eastern People, as these *Two*, of clear and plentiful *Water*, and of *Trees*; the one for *Refreshment*, and the other for *Shade*, in dry and hot Countries. [Compare *Isai. lv. 1. &c.*]

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river, *was there* the tree of life, which bare twelve *manner* of fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

*For the Blessing
and Pardon*

each side with Trees, † abounding in Variety, and constant bearing, of the Fruits that ministered both to perfect Health and Delight; and their very Leaves were a Medicine against all Distempers. * By all which *Figures* is plainly understood, “ That the true
“ Knowledge of God, the clear Un-
“ derstanding of his *Word*, the consci-
“ entious Practice of *Christ’s Com-*
“ *mands*, the Graces of his *Spirit*, and
“ the joyous Hopes in his divine
“ Promises, with the full Assurance
“ and Experience of his Favour, upon
“ the penitent and virtuous; † Par-
“ don, Blessing and Protection; will
“ be the same things to their good
“ and virtuous *Minds*, as an abun-
“ dance of all temporal Conveni-
“ encies are to a populous *City*; or
“ as the most delicious Meat and
“ Drink is to the hungry and thirsty
“ *Body*; or a sovereign Remedy is
“ to a diseased one.”

3 And there shall be no more curse: but the throne of God, and of the Lamb, shall be in it; and his servants shall serve him.

4 And they shall

3, & 4. For tho, in this happy State, there must remain some Imperfections, and inconveniences, that are natural to, and Inseparable from, an *Earthly* Condition of Life; yet there will be nothing that looks like the Curse upon the first *Paradise*; nothing of the Hardships and Oppressions that were

† Ver. 2. *The tree of life*] ——— Not *one* Tree, but a great Number of the same *Species*. Tree of life in the same Sense as the *river* or *waters* of Life, Ver. 1. Meaning the *Happiness* and *Pleasure* of the Life of true Christian *Virtue*. Thus *Wisdom* is stiled the *tree of Life*, Prov. iii. 18. xi. 30. And a *wholesome tongue* is so called, Prov. xv. 4 *i. e.* is the Means of procuring both the *Happiness* of Life, and the future *Immortality* of it: As the *Tree* in *Paradise* was to prolong the Life of Man.

* Ver. 2. *For the healing of the nations*, *i. e.* for curing them of the guilt of their former *Vices*, (which are call’d *sores* and *ulcers*, Chap. xvi. 2. *Isai.* i.) and procuring them *Pardon* and *Remission*, upon their Conversion and Repentance.

were felt in the foregoing Times of the *Christian Church*; but, as the Prophet *Zachary* expresses the Felicity of this same New *Jerusalem*, [*Zach. xiv. 11.*] *Men shall dwell in it, and there shall be no more Destruction, but Jerusalem shall be safely inhabited*: Since every Christian in Profession will be really what he professes to be; and, as such, will dwell under the sure Protection of God, and the Love of *Jesus Christ*.

5. And what was said before [*Chap. xxi. 23, 25.*] will be assuredly made good, *viz.* That these Joys and Blessings of sincere Christians will meet with no Interruption, like that of the *Sun's* Light when *Night* comes on; for this will be a State of Light, and Happiness, constant, and always improving. Death itself will put no stop, but give a vast enlargement to it; and the *earthly Tabernacle*, and *City* will be exchanged for the *Heavenly*, one, whose Builder and Maker is God, and which will endure for ever. [*Heb. xi. 10. xii. 22, 23.*] †

6 WHEN the Angel had thus display'd to me all the several *Events* that were to befall the *Christian Church*, in its several *Periods* upon Earth, till the final Consummation, and last *Judgment*; this *Revelation* was concluded with the most solemn *Confirmations* of its Truth, as before expressed, [*Chap. xix. 9. xxi. 5.*] and now repeated. Assure the Chri-

see his face; and his name shall be in their foreheads.

5 And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold,

† Ver. 5. No night, ——— no candle, ——— nor light of the sun.] In the further prophetic sense, the Meaning may well be thus ——— No Night of Ignorance, Idolatry, and Superstition. Rom. xiii. 12. No Candle, no fictitious Lights, no false Instructions of carnal and artful Men. Isa. l. 2. John ix. 39. Nor Sun, i. e. wicked Rulers in Church or State, *Isai. xxiv. 23.*

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stian World, *said the Angel*, that these Predictions are not the Ravings of *Enthusiasm*, nor the Forgeries of a *False Prophet*; but the Words of God Himself, whose Messenger I am, to declare them, for the Warning, Comfort, and Consolation of future Christians. *Time* and the *Events* themselves will demonstrate their *Truth*; to the Glory of divine Providence over Mankind.

Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

5 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9 Then saith he unto me, See *thou* do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, seal not the sayings of the prophecy of this book: for the time is at hand.

7. And I, [*said Christ* from the Throne,] will see them all accomplished in their proper Seasons, as foretold in the ancient *Prophecies*; and particularly in that of *Daniel*. And what was said in the beginning of this Book [Chap. i. 3.] shall be found true at the End of these Times, *viz.* “Blessed” will they be, who duly observe, “and conduct themselves according to what is here said and foretold!”

8, & 9. I was then going, a *Second* time, to prostrate my self in Reverence to this glorious Angel. But he received me in the same Manner as he had done before on the same Occasion; [Chap. xix. 10.] bidding me remember who he was, and keep my Adorations for God Himself, to whom alone they were due.

10. And whereas this Prophecy of *Futurities* was once a *Sealed* Book, as that of *Daniel* was; and as you saw it in the Hand of *Christ*; [Chap. vi.] remember, you have now seen the *particulars* of it *open'd* and *explain'd* to you, as far as is needful to sincere and attentive Minds. Keep it *open*, i. e. write them all down, and leave them to Posterity. [See upon Chap. v. i.] *Daniel's* Prophecy was, indeed, in great part, made concerning the *Christian*

Christian Church; but, as the *Events* to be fulfilled in it were at a *great Distance*, the Prophecy was *Sealed up*, as it were, in *general Descriptions*. But these *particular Explications* of it, now given to you, are beginning *already* to take Place, * and are perpetually to go on in their Completion, to the end of the World. 'Tis time therefore to have them published:

11. During the whole State of this Church of Christ upon Earth, it must be expected, that lewd, and prophane, and merciless Men will, many of them, persist in their Cruelties and Impiety: As, on the contrary, all sincere and virtuous minded Persons will learn, and be improved in goodness, by the serious Belief of these Predictions. For so is the way of Divine Government, to afford to all Men sufficient Light and Knowledge of their Duty; and then leave them to the free and unrestrained use of it.

12. But let all be assured, *says Christ*, that my *Kingdom* of Righteousness and Peace upon Earth, and after that, my *Kingdom* of *Judgment* upon the whole World, *will come*, and is every Day drawing forward; wherein both Virtuous and Vicious Men shall meet with the Recompence, which their several Behaviour justly and naturally deserves, from the Hands of the just Judge of all the Earth. And thus shall be fulfilled the Promise of *Isaiah* to the Church of God. *Isai. xl. 10. lii. 11. Behold the Lord will come with strong hand; (or against the strong) say ye to the daughter of Sion [i. e. The Church of God] Behold*

†1 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

13 I am

* Ver. 10. *For the Time is at Hand.* See on Chap. i. 1.

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thy salvation cometh; behold his reward is with him, and his work [or recompence] before him. With many Passages in this and the other Prophets to the same Purpose.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

13. For as I my self was from the beginning with God, and shall for ever be with him; and as he appointed me the original Lord and Governor of all the Dispensations of this World; so am I to be the last Judge, and to put the finishing Hand to the Completion of them.

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without are dogs, and forcers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie:

14, & 15. Happy then will it be for those who, by virtuous Practices; and steady Obedience to the divine Laws, qualify themselves to enjoy the Blessings of my reformed Church in this World, and the Glories of my future and eternal Kingdom in Heaven, agreeably to the comfortable Promise in *Isaiah* xxvi. 1, 2. IN THAT DAY [the Time of Christ's glorious Kingdom] shall this song be sung in the land of Judah [the Church of God] We have a strong city, salvation shall God appoint for [our] walls and bulwarks. Open ye the gates, that the nation that keepeth truths may enter in. And in *Psalm* cxviii. 19, 20. Open unto me the gates of righteousness, and I will go into them; this gate of the Lord, into which the righteous shall enter ---- into Sion, the city of the living God, the heavenly Jerusalem, *Heb. xii. 22.* Into neither of which can there be any admission granted to such as remain, unreclaimed, in Inhumanity, Deceit and Fraud, Uncleaness and Cruelty, Idolatry and Falshood; but especially where any of these detestable Vices are practised

practised in Matters of Religion, and under Pretence of *doing God Service*.

16. The *last Words* of *Christ* Himself from the Throne, in most solemn Ratification of all that the *Angel* had done and said, were these. “ I the
“ *Lord Jesus*, the *Son of God*, and
“ the *Son of David*, † the *Light*
“ and *Life of the World*, am the Au-
“ thor of these *Prophecies*, now deli-
“ ver’d for the Use and Comfort of
“ the *Christian Church*, through all
“ its following *Times and Periods*.”

17. And as these Predictions, which relate to the Destruction of the oppressive *Anti-Christian* Power, and the setting up of *Christ's Kingdom of Truth and Righteousness* in the World, are of such comfortable Importance; the whole *Body* of truly good Christians, who are the true Church* and Spouse of Christ; every one whose Desires are set upon true Virtue; every Man that wishes for the genuine Happiness of real and undefiled Religion; will wish and pray for this *second coming of Christ*; for this *Kingdom*, into which all that are not lost in willful Vices

16 I *Jesus* have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of *David*, and the bright and morning star.

17 And the Spirit, and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come: And whosoever will, let him take the water of life freely.

18 For

† *Isai. x. 1, 10.* The bright morning star. See the Note on Chap. ii. 8.

* *Vcr. 17.* The spirit and the bride,—or the *Spiritual Bride*, i. e. the true Church of Christ. Thus, *Grace and Truth* is, a *Truth* conveying the greatest *Grace* or *Favour*, *John i. 17.* So *Βασιλευμα καὶ ἁγιότης* is *Idolatry*, *xxi. 27.* of this Book. *Glory and Virtue*, is, *glorious Virtue* or *Power*, *1 Pet. i. 3.* *Kingdom and glory*, *1 Thess. ii. 12.* i. e. a glorious Kingdom. Of which *Hebrew* Manner of Expression see *Glossius Gram. Sac. Lib. III. Tract. I. Can. 6.* Had the Generality of Commentators observed this, they would not have had Occasion to interpret this of the *Holy Spirit* of *God*, *wisbing* and *praying* for the coming of his Kingdom in the same Manner, and with the same Ardency as *St. John* and the *Christian Church* here does: which, to me, seems very incongruous.

18 For I testify unto every man that heareth the words of the prophesy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 He which testifieth these things, saith, Surely I come quickly. Amen. Even so, come Lord Jesus.

are so kindly invited. [Agreeably to *Isai.* lv. 1, 2.]

18, & 19. Wherefore let me conjure and warn every one, and especially every professed *Christian*, for whose good Improvement this *Prophetic Book* is so graciously intended; that he never dare to add to, nor diminish from any one *Part* of it; since the *whole* of it is so useful and necessary toward the due Understanding of the *Ancient Prophecies* concerning the *Kingdom* and *Church of Christ*; that he neither ludicrously, nor out of worldly and sinister Designs, pervert the plain *Sense* of it; to the detriment of the *Truth*, and the Continuance of any religious Error and Superstition; and that he dare not to forge * any *New* and *false Revelation* of God's future Providences, in Derogation to the Credit of *this* now given to me by his *Holy Spirit*. And this on Pain of incurring all that Curse, and Punishment, threatened to Deceivers, Liars, and Impostors, in this *Book* [Chap. xix. 20. xx. 10, 15. xxi. 27. xxii. 15.]

20. To conclude, Having this assured and gracious Promise from *Christ*, of such a *glorious Kingdom*, first upon *Earth*, and after that for ever in *Heaven*; let all Christians, in every Age,

O 2

join

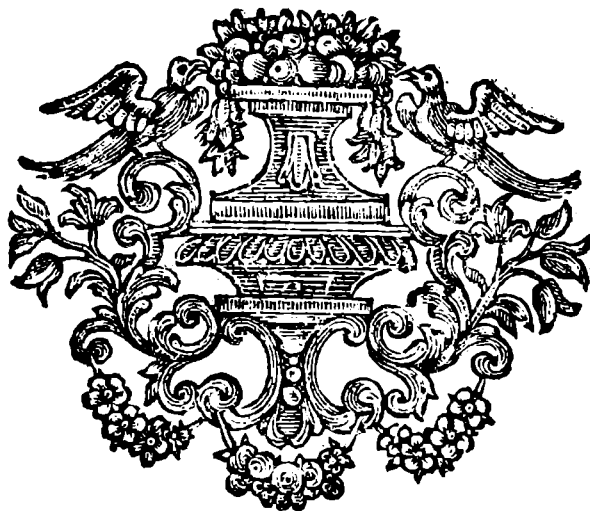
* Ver. 18, 19. *St. John* seems to have had *special Reason* for giving the severe *Warning* in these *two Verses*; as foreseeing there would be Persons who would venture at forging *Revelations*, in Imitation of *this* his real and authentic one. For so in *Fact* there soon came Abroad false *Apocalypses* under the Names of *Peter*, *Paul*, *St. Thomas*, *Stephen*, *Elias*, and *Cerintus*. See Sir *Isaac Newton*, *Introduc. to Obser. on the Apoc.* pag. 238, 239.

join with me in this continual and daily Prayer, *Even so be it!* Lord! THY KINGDOM COME!

21. And, in the mean Time, may the Favour and Mercy of our Lord *Jesus Christ* be with every sincere Professor of, and Sufferer for, his Gospel!

21 The grace of our Lord *Jesus Christ* be with you all. Amen.

F I N I S,



An Alphabetical DICTIONARY to the
Prophetick Language as used by *Saint
John* in this *Book*; and an Index to the
principal Matters, Words, and Phrases con-
tained in it.

A	
A B A D D O N, Apollion, Names of <i>Mahomet</i> .	Chap. Ver. IX. 11.
Add, <i>adding to this Book</i> , the Peril of it. &c.	XXII. 18, 19.
<i>Adrian</i> , see <i>Trajan</i> .	
Air, is the Extent of a Country.	XVI. 17.
Alpha and Omega.	I. 8, 11, 17. II. 8. xxi. 6. xxii. 13.
Altar, a Voice from the Altar.	IX. 13.
Albigenses, Waldenses.	XIV. 6, 7, 8.
Amen, it's Meaning.	III. 14. V. 14. xxii. 20.
ANGEL of a Church signifies, a Bishop or Minister.	II. 1, 8, 12. xiv. 6. iii. 1.
——— A Heavenly Spirit, denoun- cing or executing Divine Judgments.	VII. 1, 2. viii. 2. &c. ix. 1, &c. xv. 5, 6.
——— A General of an Army the Instrument also of Divine Vengeance upon sinful People.	IX. 14, 15.
——— Angel of the Bottomless-Pit, viz. <i>Mahomet</i> .	IX. 11.
——— Angel signifies <i>Christ</i> the Great Angel of the Covenant.	X. 1, &c.
——— Michael, and his Angels, Dragon and his Angels are <i>Heathen</i> Potentates, and <i>Christian</i> ones, and their Abettors.	XII. 7, 9.

	Chap.	Ver.
— Angel of the Fire, what?	XIV.	18.
— Angel of the Waters, what?	XVI.	5.
— Angel-Worship forbidden.	XIX.	10. xxii. 8, 9.
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— Its Cruelty to sincere Christians.	XIII.	13. ---- to the End.
— Its Downfall foretold and describ'd.	XI.	15. — to the End.
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<i>Arms</i> of the Saracens, and Turks described.	IX.	7, 9, 17, 18.
— Fire Arms described.	Ibid.	17, 18.
<i>Armageddon</i> ---- the Meaning of it.	XVI.	16. the Note there.
<i>Ægypt</i> , Tyre, — Moab, Edom, &c. are Names of wicked Governments, Persecutors of Christians.	XI.	8. xvi. 19. xvii. 5. xxi. 3.
— <i>Rome</i> ---- Idolatrous so called.	Ibid.	
B		
<i>Babylon</i> - ---- its meaning.	XIV.	8. xxi. 2.
— Christian <i>Rome</i> so called.	Ibid.	
— Its Fall and Destruction.	XIV.	8. xviii. 2, 4, 21.
<i>Balaam</i> ---- his Doctrine.	II.	— 14.
— False Christians so called.	Ibid.	
<i>Battles</i> ---- of God ---- an Emblem of the Ruin of Antichristian Powers.	XIV.	17, &c. xvi. 16. xix. 11--21.
<i>Beasts</i> ---- signify Representatives of the Christian Church.	IV.	6. &c.
— Beast ---- signifies a Monarchy-Kingdom.	XIII.	1. &c. xvii. 3, 7, 8, &c.
— In particular the <i>Roman</i> Empire.	Ibid.	
— And again the Papal Power.	Ibid.	11. &c. xiv. 8, &c. xvi. chap.
— Its Fall foretold ---- and Threats against complying with it.	XIV.	8, &c.
— Throne or Seat of the Beast	XVI.	10.
<i>Rome.</i>		

———Beast that was, and is not, and yet is.	{ Chap. Ver. XVII. 8.
———Beast, the same with the Ten Kings of <i>Europe</i> .	{ XIX. 19.
<i>Blood</i> ———Washed in Blood.	I. — 5.
———Whitened in Blood of the Lamb.	VII. — 14. III. 5.
———Blood, ----- run even to the Horses Bridles ---- an Hyperbole.	{ XIV. ult.
———Waters turn'd into Blood --- is the slaughter of War in any Country.	{ XVI. 3.
<i>Book</i> of Life (see Name) Books opened.	XX. 12, 15.
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—— Taken for the <i>Antichristian</i>	
Church.	XVII. 1, 4, &c.
	18.
—— Woman —— is the usual	
Prophetic, and Poetic Symbol of <i>Ci-</i>	
<i>ties, Empires, or Great Societies.</i>	

E R R A T A.

- Chap. I. Ver. 2. In the Paraph. Lin. ult. for *that* read *the*.
 Ver. 4. lin. 26, for *Faculty* read *Faulty*.
 Chap. III pag. 24. In the *Note*, lin. 2. read *٧*
 Chap. IV. Ver. 5. In the Paraph. lin. 12. read *Feast*.
 Chap. XI. Ver. 5. In the *Note*, lin. 2. for *observed* read *observe*.
 Chap. XVII. Ver. 8. In the *Note*, lin. 1. read *the Beast which*
was, and is not, and yet is.
 Chap. XX. Ver. 9. In *Note*, lin. ult. for *Place* read *Face*.
 Chap. XXI. Ver. 23. lin. 3. for *reside* read *and reside*.
 Ibid. Ver. 27. lin. 13. read *O Jerusalem*.
 Chap. XXII. Ver. 2. lin. 14, 15, 16. read *of his Favour, Par-*
don, Blessing and Protection, upon the Penitent and virtuous.